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Calvinist Contact

An independent Christian weekly

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Violence in the media a disputed issue again, after rape of 11-year-old

Alison de Groot

TORONTO — Violence in movies, music, television and cults, as well as mind abuse, are causing young children to commit increasingly violent crimes, a conference of probation workers in Toronto was told last week.

Discussions about the relationship between violence and children were tackled with new urgency after the shocking rape of an 11-year-old Toronto girl this month. The girl passed out at a party in a Regent Park townhouse after her first experience with alcohol, according to police. Then up to 20 partygoers stood around and watched the girl being raped by at least four, maybe as many as seven, boys.

Police reported the arrests of four youths between the ages of 13 and 16, charged under the Young Offenders Act. Police also said that there had been no adult supervision at the party, as far as they could tell, and were shocked that no one interfered or tried to stop the gang rape.

The conference of probation officers was told that "constant and glorified violence" in television and music has left some young people without any

See **MEDIA** —— p. 2.

Photo: C.C. files

How does violence in the media affect the young people who see it? Some say violence in movies, as shown in the advertisement for Child's Play 2 *(above), television and in music will serve to increase the number of violent acts committed by younger kids.*

Christian scientists ambivalent about building Canada with a cultural mosaic

Robert VanderVennen

TORONTO — The future of Canada should be rooted in a Christian view of life, but the unity necessary for that is threatened by a multicultural mosaic approach that relativizes religious faith, said speakers at the annual meeting of the Canadian Scientific and Christian Affiliation held recently on the University of Toronto campus, chaired by Daniel Osmond.

Paul Marshall of Toronto's Institute for Christian Studies (ICS) pointed out that today's view of "toleration" has been reduced to saying that we should not disagree with others. That is a modern liberal view that is relativistic, meaning that all views are equally good, in contrast to the classic statement of Voltaire that toleration is learning to put up with things you don't like, said Marshall.

In the name of tolerance, today the accepted notion is that individual differences like religious faith are to be kept private, out of the public realm, said Marshall. This trivializes religion, which is the way secular liberals want it, added Marshall.

Marshall advocated a pluralistic approach, meaning that in our society people have different beliefs and ways of life that make a difference. We should come to terms with pluralism, which has a long tradition in Canada, he said.

Harry Antonides of the Work Research Foundation stated that in rebuilding Canada we must recognize that our national problems are not fundamentally economic nor constitutional, but spiritual. We have lost the biblical knowledge of what it means to be a human being and must develop a communal Christian mind.

Secularism, humanism and relativism will fail us as the underpinnings of a future society. Schools, churches, media and government are all perpetrators and victims of moral anarchy which undermines every social structure, he lamented. Churches try to be relevant rather than biblical, and they tend to reduce the Gospel to political and social programs of change. More and more responsibility is assigned to the governments, so that governing becomes much harder, Antonides asserted.

Photo: Robert VanderVennen

Discussing the dynamics of nation building are speakers (l. to r.) Harry Antonides, Thomas Langan, Paul Marshall and Clark Pinnock.

Stand in the Light

Antonides made a passionate plea to Canadians to turn away from secularism as a way of life and turn to the Word of God. We must witness to the truth that God is the giver and redeemer of life, without whom a nation will perish. Stand in the light, not the darkness, he urged.

Evangelical Protestant scholar Clark Pinnock affirmed that Christianity has salted Canada in the past, but he said that the nation's Christian heritage is now gone. He proceeded to identify the notion of culture behind what he calls Canada's disastrous shift from an Anglo-Christian to a multicultural secular society. He grieved that it is now forbidden to pass on values in the public schools. He sees a decline in national character related to the loss of Christian faith in Canada.

Bad fiscal policy, not multiculturalism, the problem

Although Pinnock supports immigration and acceptance of refugees, he is concerned that many of the newcomers will not be assimilated into Canadian society. Indeed, he said, government multicultural policy urges them to retain their distinctiveness. He is furious at former Prime Minister Trudeau for changing national policies to remake Canada on the pattern of the United Nations, which Pinnock says is "social engineering at a very high level."

Thomas Langan, based partly on his own experience, was more positive about the absorption of people of other cultures into the fabric of Canada. He said that Canada should be a welcoming place, that our problem is not immigration nor a diverse society but our bad fiscal policies toward debt and our tampering with the free market.

John Kimble Abbott spoke against the cultural mosaic, wanting Canada to restrict immigration lest the nation move too far from its northern European cultural heritage. Henry Regehr, expressing the goal of ecological diversity held in harmony, advocated that before we go ahead with any plans for large-scale immigration we should conduct environmental assessments, especially in our largest cities which absorb most of the new immigrants.

The day's discussions did not produce consensus, but participants agreed it was good to examine these important issues from a Christian perspective. It was recognized that Christians need to give more thought to matters like pluralism, multiculturalism and the basis upon which people of different beliefs can work together.

Thinkbit

Commit to the Lord whatever you do, and your plans will succeed.

Proverbs 16:3

In this issue:

Bert Witvoet continues chronicling his East European trip; this time: Hungary ..... p. 10
A Reformed Hungarian evaluates the state of his church in a letter to North American Reformed Christians ..... p. 11

Media violence and its effects on kids

Photo: C.C. files

Dr. Theodore Plantinga, Redeemer philosophy professor.

... continued from page 1.

human compassion and capable of horrific acts such as this particular rape.

Rose Dyson, of Canadians Concerned about Violence in Entertainment and a speaker at the conference, pointed to the gang rape by the group of teens as evidence of "the level of desensitization that can occur."

"The increasing levels of violence in high schools and universities is not something that should surprise us," Dyson told members of the Probation Officers Association of Ontario. "You can't give young people a steady diet of violence and not expect them to be simulating rapes in the school yard or carrying guns and knives."

One speaker, a media literacy teacher in Toronto said lonely children are the most vulnerable to violent influences. "The media [have] filled a powerful vacuum — loneliness — with violence," Cam MacPherson said. A majority of his students favour horror films that portray "not just gratuitous violence, but a world in which males are tough and women are natural victims: young and beautiful and naked," MacPherson added.

Robert Tucker, executive director of the Council on Mind Abuse, told probation officers that "we're going to see more and more crimes of violence committed by younger and younger children."

Tucker added that such violence is often not committed out of greed, anger or frustration, but because "it feels good." Violence as pleasure is often taught to young people, Tucker said, by parents and adults who commit bizarre sexual acts in front of or with children, and by battering, abuse, and forced participation in ritualistic or satanic ceremonies.

About 60 per cent of the probation officers responded when Tucker asked them how many of them had dealt with cases of ritualized or satanic behaviour.

Only one of the conference's speakers spoke against increased censorship. Robert Payne, chairperson of the Ontario Film Review Board, said the principle at stake — freedom of expression — is "perhaps more important than the possible repercussion of seeing something," he said.

Redeemer College philosophy professor, Dr. Theodore Plantinga, says, however, that he thinks violence in entertainment is a "significant contributing factor" for people who view such material and then commit acts of violence. For Plantinga the connection is not universal though. "A reasonably normal moral person would not go out and commit violence after watching terribly violent videos, for example," he explains. But someone who is immature or immoral to begin with could be encouraged by the depiction of violence in the media, he believes.

Copycat incidents

This creates a serious conflict, says Plantinga, who also sees problems with censorship. He uses the example of the movie, *Stand by Me*. In one scene a group of otherwise decent kids takes a joy ride through the country and plays "baseball" with rural mailboxes by leaning out the car window and slugging mailboxes off their posts with a bat. According to Plantinga, this instigated a series of copycat incidents. But this does not mean the scene should have been censored, he says.

There is no information on whether or not the youths involved in the rape of the Toronto girl, or those who stood by and watched, were affected by or even exposed to violence in the media. However, the incident has again brought the question to the attention of the public in an effort to understand this unbelievable tragedy.

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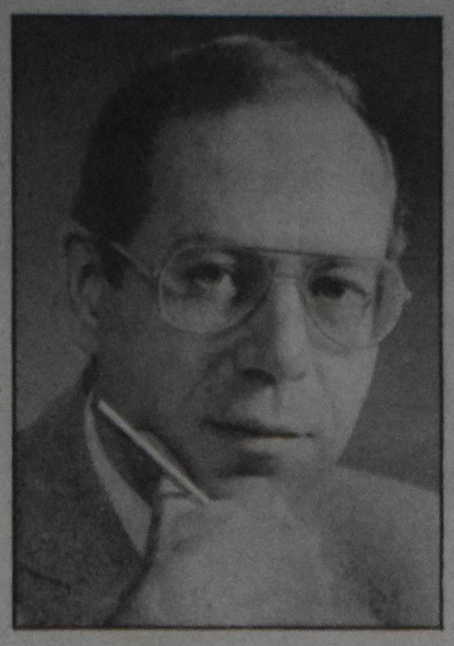

Jim Romahn

Count your blessings

If you think farming is tough in Canada, think what it must be like in Ethopia.

I got a glimpse of some of the difficulties recently from Yabowerk Haile, a project co-ordinator for nine Canadian organizations that fund agricultural development projects in Shewa province in central Ethiopia.

There is drought in that area. And not just a few dry weeks or months like we had in 1988 and 1989, but a drought that leaves millions hungry and thousands sick and dying.

We have troubles with English and French. In Shewa province alone, there are seven tribes, with seven different languages and cultures.

They are primitive people. We have trouble bridging cultural and development gaps with our Indian and Inuit communities. In Ethiopia, those difficulties can be multiplied a thousandfold. Our farmers worry about countervailing duties on pork, about preserving the clout of marketing boards, about high interest rates and property taxes. In Ethiopia, farmers worry about growing enough to feed their family. There has never been enough to get into commercial production and trade.

And while we rant and rave about Brian Mulroney, high interest rates and the goods and services tax, or fret about what our first socialist government might do in Ontario, the farmers of Ethiopia have been victims of communist idealists who have imposed a collective farming system on their communities.

'We do what works'

Of course it hasn't worked, so now things are up in the air. Private land ownership is back in vogue, yet the collective farms still exist. How do you cope with that?, I asked Haile. He shrugged his slim shoulders, smiled and said, "We just do what works."

Haile is an economist who was hired by the 71 churches that belong to the Christian Relief and Development Association, and whose salary is paid by PAC (Partnership Africa-Canada), an umbrella for nine Canadian NGOs (non-government organizations) with aid projects in Ethopia. Most of the projects have been produced by churches and aid organizations that have been in the area for years — the Ethiopian Orthodox Church, the Ethiopian Evangelical Mekane Yesus Church, the Kale Hiyowt Church, World Vision of Ethopia, Feed The Children International, Ethiopian Concern, etc.

One of Haile's frustrations is that it usually takes at least six months to gain approvals for projects that are suggested by grassroots workers. Does this sound familiar to the Canadian beef feedlot farmers who are trying to set up financing co-operatives? Farmers in Canada laugh about some of the ideas promoted by academics. And natter about the folly of government programs and advice. Well, multiply that a thousandfold when it comes to Ethiopians trying to cope with successive waves of young, eager and self-confident do-gooders from North America and Europe, bent on producing dramatic development results within their two-year term.

Haile has seen that, too, and has had to help local farmers and communities pick up the pieces. And what of Haile himself? Is he really trusted by the local farmers? Or is he the Ethiopian equivalent of our agricultural representatives, a nice guy willing to help, but still one of them? So what are they actually doing in Shewa province?

Simple solutions?

The first example Haile offered is getting better water — by capping springs, by hand-digging wells, by boring wells. And improved seeds, some from the Ethiopian government and Ethiopian co-operatives, some of it vegetable seeds brought in from overseas. And simple hand tools. And a program of oxen distribution, mostly on a revolving loan basis. Farmers buy the oxen with a five-year loan; the money they pay is reinvested to keep the oxen distribution program rolling. And soil conservation and reforestation programs. They started on the collective farms, but I judged from Haile's body language and reticence that it didn't go well. He mentioned that the communal lands have to guarded. From what? I asked. "From animals and people," Haile answered. People as in thieves? Or people as in those who owned the land and feel the government wronged them by taking it for a collective farm? Both, Haile answered.

He said the soil conservation and reforestation programs have recently been extended to the farmers who own their own land. They are planting trees, in some cases in rows so they can develop terraces. As the poplar-like whips grow fast, straight and tall, farmers break off branches and lay them, like dikes; between tree trunks. That catches eroding soil and eventually there's a terrace. Some of these trees are leguminous, so they pump nitrogen into the soil.

And just like conservation-conscious farmers in the Waterloo Region, Haile said the Ethiopians are installing stone works and grassed waterways to reduce water erosion.

But there it's all done by hand. And while farmers here have something at stake, farmers in Ethiopia have everything at stake. Remember that they need everything they can grow just to keep body and soul together. They do not grow to market. So, if you think farming in Canada is tough, think what it must be like in Ethiopia.

Jim Romahn is a farm writer in Kitchener, Ont.

Pressreview

Carl D. Tuyl

The constitutional crisis has not been dissolved in the oily waters of the Persian Gulf, although the developments there did divert our attention from the national scene. Monsieur has followed the old and tried method of appointing a committee. It will cost a couple of million dollars, but it will buy the government some time, and what is a couple of million dollars in our blood-red budget anyway?

★★★

Quebec, of course, has its own committee: the Commission on the Political and Constitutional Future of Canada. Its co-chairpersons are Michel Belanger and Jean Campeau. Quebec media were quick to call it "La Commission B.C." Monsieur delivered a warning even before the commission assembled for its first session by reminding everyone in La Belle Provence of the source of the monthly Canada Pension cheques. Mr. Lloyd Axworthy, although from a different political persuasion than Monsieur, agreed with the prime minister's statement and spoke of "severe economic pain" as a side-effect of separation.

★★★

Numero Uno in our hearts — as he was called at one time — Jean Chretien, finally explained himself with regard to the GST. He is 100 per cent against it. He encouraged the Liberal Senators to keep up the fight. Lest we think, however, that Chretien would ease our tax burden take note of the fact that Mr. Chretien announced the creation of a Liberal working group to propose a fair and equitable tax system that will implement Liberal programs, and supply the necessary funds. Whatever the outcome of that study will be you can be sure that in the end whoever is in Ottawa will take a hefty bite out of your pay cheque. You can put that on a button and wear it. Before any party is in power its tax proposals are as murky as the bottom of a kid's fish tank, but once elected the bills have to be paid, and it is usually Joes and Janes with the lunch buckets who do the paying.

★★★

The Conservative government of our country is experiencing a lot of what I call home-town-heat. Its popularity has gone lower than the price of pre-revolution Russian railroad stock. Twenty-three per cent of Canadians approve of Monsieur's performance. They would probably also approve of Count Dracula let loose in an orphanage.

★★★

Our Auditor General, who generally pesters the government, was at it again. He did a little checking and his conclusion was that we are $358 billion in the red, which is $8.4 billion more than the books previously showed. That's not all, though. By the end of the current fiscal year the debts will have climbed to $388 billion. It sort of takes your breath away, doesn't it? There is probably some government official standing on Parliament Hill handing out envelopes with one million dollars to passersby, 24 hours a day. My luck: Missed him every time.

★★★

McDonald's feeding lots, which by some are euphemistically called restaurants, will replace their hamburger boxes with paper wrappings. "We really wanted to take a leadership role in terms of the environment," said Hal Gregory, vice-president of environmental affairs for McDonald's. Ahem!

★★★

This is the time when budget shortages begin to worry treasurers of all kind. Your local congregation, bridge club, chapter of the Audubon Society, and the Red Cross all begin to fire off letters urging all good men and women to come to the help of the budget. Mr. Poznanski, who is the government's chief actuary, reports shortages in the pension plan for MPs and Senators, a $144-million shortage to be exact. The National Citizens Coalition, which is Canada's equivalent of a modified John Birch society, and the Flat Earth Society rolled into one, called the pension plan "nothing more than an income supplement scheme for MPs."

★★★

I just came back from a gathering of the Tuyl clan in Florida where my wife and I celebrated our two-score wedding anniversary with a visit to Disney's Magic Kingdom, which our grandchildren greatly enjoyed. There was nothing magic about the election campaign there. Opponents went at each other tooth and nail, digging deep for some dirt, and searching long for some hidden skeletons in the other's history. No wonder America has the lowest voter participation of any democracy in the free world. In the election before this one, only 38 per cent of Americans went to the polls.

★★★

After McDonald's opened a feed lot in Moscow could opinion polls be far behind? No Sir! The independent All-Union-Centre For Public Opinion asked Soviet respondents what they thought about Gorbachev's policies. Only six per cent approved. Take heart, Mr. Mulroney.

★★★

One of the Soviet Union's economic difficulties is that rubles cannot be converted into dollars, pounds, marks or most other hard currencies. The reason is that the Soviet Union decided not to join the International Monetary Fund in 1945. That fund, among other things, deals with fixing the exchange rate system in the world. There is a real fear of hunger in the streets of the Soviet capital.

★★★

The confrontation in the Persian Gulf is still a war of words, but U.S. Secretary of State James Baker warned that Saddam Hussein must realize that there is a limit to the international community's patience.

★★★

Here is another snapshot in the kaleidoscope of the changing world: Hungary's parliament voted unanimously to strike out any reference to the Warsaw Pact in its defence law. The country plans to reduce its own armed forces by more than 30 per cent after the initialling of a Warsaw Pact/Nato deal on cutting conventional weapons later this year.

★★★

China announced that the most thorough census in the nation's history had found that the country's population had reached 1,133,682,501 by July 1, which was zero hour for the fourth national census. That's a lot of mouths to feed. China also has begun a harsh new attack on pornography, threatening to impose the death penalty for those involved in the business.

★★★

There is good news for lovers of champagne music. The American Congress approved an expenditure of $500,000 to restore the birthplace of Lawrence Welk. Congress forgot, however, to approve indexing the allowances of disabled veterans.

★★★

How about those people in Iowa? Des Moines hospitals are reporting sharp increases of enrolment in childbirth classes in the latter part of this year. Health officials speculate that most of the expected babies were conceived in early March after a storm toppled power lines and left many homes without electricity for three days. But not without power, apparently.

★★★

We might as well conclude with more medical news. An amputated leg absent-mindedly left behind in a taxi by a Japanese orthopedic surgeon has been returned by police with a scolding: "It is illegal to transport human body parts in Japanese taxis." The doctor had been taking the freshly amputated leg from one hospital to another, where it was to be used for knee research. The limb was packed in a cardboard box.

★★★

I spent a night in the Palms of Pasadena. No, that's not a seedy bar. It's a wonderful hospital in St. Petersburg Beach where a merciful doctor sent me to the land of flying-flags dreams when I suffered from something called a kidney stone. A nurse remarked that now I knew what it was like to have a baby. Enough already of this medical stuff.

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada. He lives in Kingston, Ont.

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Editor (on sabbatical):
Bert Witvoet

General Manager:
Stan de Jong

Acting Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Paul DeGroot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:
Amy Van Dokkumburg

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design:
Cecilia van Wylick

Typesetting:
Kim Yungblut

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Sam Da Silva, Peter De Bruyne, Robert DeMoor, Margaret Griffioen-Drenth, Anne Hutten, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Heather Looy, William Van Huizen.

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It's time to ease up on sanctions

There need no longer be any question about the painful impact economic sanctions have had and continue to have on the Republic of South Africa. Although this white-dominated country has done remarkably well in stimulating its own economy through internal initiatives and considerable imagination, the bite of sanctions has been undeniably severe.

That, of course, was the intent. Short of war, the international community can compel obedience to its collective will, such as it is, only by punishing the culprit through a stranglehold on its trade and commerce. "Hit them where they live" is the obvious strategy, modern states surviving only if their economies do.

And it has worked. South Africa couldn't have survived in the long run without the infusion of capital from abroad, nor, for that matter, could most white South Africans have stood much longer the revulsion they sense in attitudes toward them of people everywhere. It is deeply troubling to be considered an ethical leper, the scum of a political earth itself not noted for uprightness.

So sanctions have worked. Mandela and others have been released, the African National Congress (ANC) has been "unbanned," the Communist Party (outlawed in the U.S.) has been recognized, as have other once forbidden organizations. Moreover, the Separate Amenities Act has been abolished and even the Separate Areas Act is gone. Such an astute observer of international affairs as President Bush himself has publicly pronounced the dismantling of apartheid to be irreversible!

Now need room to manoeuvre

Clearly the time has come for state President F.W. deKlerk and his political allies to be given the economic bench strength to repair apartheid's damage and to direct the process of transition with wisdom and compassion. Continuing a choke-hold when the opponent is signalling "irreversible" compliance is likely to cause great harm. It could cause a blind and wildly destructive reaction, in this case of the powerful ultra-conservative whites.

In politics "holding" when you should be "folding" usually proves disastrous. For countries still applying economic sanctions against South Africa it's time to start folding.

Reinder J. Klein

Needed: more than head knowledge

It is becoming increasingly obvious that Canada's schools, both public and private, are not serving our society well. Preoccupied still with imparting knowledge, facts, figures and skills that can be neatly quantified and measured, our present systems of education do not seem to be providing the emotional, moral and ethical nurture people need. That has to change.

Despite the social upheaval that in so many ways has weakened the family, a child's main emotional support base, schools are maintaining their clear emphasis on the primacy of intelligence. Knowledge is still considered paramount; *head* knowledge, that is. It is the *mind* our schools are after, not the whole person.

One common assumption is that much study and good grades will open doors, particularly those leading to success: a good job, impressive pay, prestige, popularity, power. Yet schools rarely teach what success actually is, or how to deal with it, how to BE it. Nor are schools very good in explaining the nature of failure or how to handle it, how to deal with its often devastating emotional impact.

It is still generally assumed that knowledge will set people free. Freedom, personal autonomous freedom, is widely believed to be the condition than which nothing greater can be imagined. Yet schools are not very good at teaching how to handle that sort of autonomy. Tricky things like responsibility, obligation, duty, commitment, schools don't quite know what to do with.

And so the twin idols of materialism and individualism have come to dominate curricula aimed largely at the intellect. Nor are these emphases always clearly and openly expressed. The hidden curriculum, the subtle, inarticulate but exceedingly powerful and persuasive messages implicit in the dominant behavioural model — the adults and their often depressing cultural baggage — also seduces youngsters into worshipping the spirits of our time. That must change.

More than mobile memory banks

Created in the image of the Almighty, we humans are more than mobile memory banks. We are feeling beings, sensitive and enormously complex organisms capable of profound and intense emotions. We are also intuitive, imaginative and creative, not to mention impulsive and spontaneous beings, creatures of indescribable beauty and inestimable worth regardless of what and how much we know, or can know. Schools, therefore, must not be mere sorting agencies where marks are used to separate "good" people from "average" and "poor" ones. Surely education must be a process that leads children out of bondage, not into the captivity of pejorative categories. Having spent most of my adult years in education, I'm more convinced than ever that it must be made more responsive to and reflective of the first and great commandment, an injunction that has to do with relationships rather than with temporal notions of success.

Christian schools seek to do that, or should. They must enable and empower young folk to BE Christians, with all that that implies in a secular and often hostile context. It means that the curriculum must be shaped to engender kindness, patience, compassion and so on — the fruits of the Spirit. It must also be a curriculum that provides proper emotional support at all levels to all youngsters, be they bright or slow or physically challenged.

Called to be a healing presence in this world, we Christians must play an incisive and leading role in the ongoing education debates in Canada. The light we may yet bring into this present darkness is the conviction that Christ, NOT autonomous humankind with its skewed reason, is sovereign, also in the realm of education.

Reinder J. Klein

Reinder J. Klein is a former teacher and currently runs Educom Consulting, Woodbridge, Ont.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

In limbo

A student came knocking on my door to discuss his plans for the next school term. I had not seen him since April because he had transferred to the university after one year at The King's College (TKC). Unfortunately, the university was not able to meet his unique program and personal needs and so he wants to return to TKC to complete his degree. While he now waits for the winter term to begin, he described himself as being "in limbo." He smiled as he used the phrase and the moment of exploring its meaning for him was lost with another person's knock on the door for attention.

After everyone had left, the phrase "in limbo" continued to hang in the air because it had not been addressed. We hear the phrase used often, most frequently with a somewhat jocular tone of dismissal. And yet, when it is used by the young adult who is between careers, the middle-aged woman who explores her options with a sudden emptying of the nest, the recently retired adult who finds that time weighs heavily on his or her hands, the manager who waits for decisions to be made, there is often an underlying current of despair and hopelessness expressed.

Being "in limbo" is not a desired state, nor is it pleasurable for those who are weighing their options without a sense of direction or purpose.

The Oxford Dictionary gives several definitions of the phrase: a region that is supposed to exist on the border of hell — the abode for the just who died before Christ's atonement occurred; an unfavourable place of neglect and abandonment to which we consign people and/or things that are regarded as outworn, useless, absurd.

Now although I am sure that the student did not intend the extremely negative connotation of the phrase when he used it, the tone and the confused uncertainty of his present condition, suggest that his experience may well be akin to "bordering on a hell."

In our present society where change is the expected given in careers, goals, behaviours and developmental trends, the phrase "in limbo" can be assumed to become more frequent. The certainties with which many of us grew up seem to become less certain as we age and change. No wonder that there are many who wish to conserve, to promote the past as the blueprint for the present, to hang on tight to that which was and should always be. Being "in limbo" is uncomfortable, despairing, often lacking in meaning.

But to be "in limbo" is to be willing to take risks, of stepping into the occasional void. To be "in limbo" also involves being able to ask for assistance in finding direction and purpose. In a self-sufficient societal model of adult independence, such requests are not easily made. And when they are made, we too often dismiss them.

Maybe I am reading too much into the student's use of the phrase. I am, however, going to explore its meaning for the next person who uses it. How long has this person experienced this confusion? How extreme is the uncertainty and meaninglessness? What are the options that will re-anchor the person in commitment, direction and goals? and how can I help?

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

Letters

Not all schools are as Peetoom remembers

In regards to "School Reunion" (editorial, C.C., Oct. 19) I was saddened to read that so many of the memories were very negative. I am especially sorry for the one woman who "bluntly asserted that the reasons she had abandoned the possibility of becoming a believer had been the school's hypocrisy." Since I am in no position to question that serious charge, I will accept it.

However, I do challenge Mr. Peetoom's statement, "And then I wonder whether schools today, Christian or not, are much different .... I don't think so."

In the 22 years that I have served in Christian schools, the spiritual, emotional, social and academic well-being of our students have always been of genuine concern to my colleagues and me. Were we always a glowing success? No! Were we an utter failure as your editorial seems to insinuate? By God's grace, no!

I would like to invite you, Mr. Peetoom, to come and spend a day in our school and experience first-hand how schools of today are vastly different from your memories. If you happen to be in a primary class at dismissal time, you may even go home with a hug from the teacher. Quite different from the "constant psychological abuse" of the editorial. By the way, for someone who didn't learn anything in school, you certainly read and write well!

Thea Westerterp, Principal
Calvin Memorial Christian School
St. Catharines, Ont.

Never too old for new challenges

Thank you for the kind review of my book, *Before the Rooster*. As result of that review I have heard from people in many parts of the country including Medicine Hat and White Rock, Alberta, parts of British Columbia and Aylmer and Jarvis, Ontario.

Writing and publishing this book has been a blessing for me. I have met interesting people who have encouraged and helped me, and I have more confidence in myself. I am doing public readings and visits to schools and women's groups. I have also started writing a second book. I am taking two challenging university courses. The days are not long enough.

I have enjoyed my "former lives" very much — first as a teacher and nurse in Holland, then as a mother of five in this country. I am now 60 years old and ready to take on the next phase of my life. I am thankful, willing and able to give it my best shot!

Thank you for your helpfulness.

Miep Verkley
Thedford, Ont.

On second thought ...

I have been a subscriber to your paper for 43 years and it has always given me good spiritual guidelines till lately. But my opinion is that the quality of your paper is at least keeping pace with the deteriorating of the Christian Reformed Church ... [so] I had decided to call it quits.

But on second thought, I am so used to the paper that I will try it for one more year. May the Lord give you wisdom in your difficult task.

J. Rekker
Holland Christian Homes
Brampton, Ont.

Use a rubber stamp

I have been planning to write about the editorials for some time. But after receiving C.C. this morning and reading [Robert] VanderVennen's book review I had to write. In a book review I expect some critical reading, but noticing who the reviewer was I expected an approval before I started reading.

Why don't you give Mr. VanderVennen a rubber stamp with "approved" on it, but give the book to someone who will give us a real review.

Jans Middeljans
Kitchener, Ont.

Right and left should sail together

Re: "Shipwreck?" by Leonard Schalkwyk (C.C., Oct. 26, 1990).

Rev. Schalkwyk and I do not always agree. When he complains about his pension, I suggest he is out of order. When he states that the Christian Reformed Church synod's decision to allow women to be ordained is unscriptural, I disagree. He believes that synod did great damage to the church; I feel it is a great step forward. So people will call him a man to the right, and I will be left.

But Rev. Schalkwyk wonders why we cannot live under the same CRC roof, [believing that should be possible]. Is it so bad that members of the same family have a difference of opinion?

In our area some consistories have decided that pastors who are in favour of "women in office" cannot preach in their church. That's not only fanatic, it's disgusting, it's un-Christian. We have also heard of congregations who have elected women to the office of elder. That's outright rebellion. In some cases, both parties have gone over-board.

Rev. Schalkwyk is right when he says that even if the decision is ratified by the 1992 synod, no congregation is obliged to implement it.

Although women may be deacons, the congregation I belong to doesn't seem to like the idea. They love to call themselves open and broadminded, but they are not. Too many traditionalists seem to object.

I may be disappointed, but I won't lose a night's sleep about it. I may still keep on fighting, but will not leave the ship. We have a Captain on board and even if the going gets rough and tough he keeps us on the right course and in no danger of ending up on the rocks.

I am sure Rev. Schalkwyk prays for smooth sailing. So do I. Rev. Schalkwyk, your article from the "right" was appreciated by the "left."

Klaas Terpstra
Hamilton, Ont.

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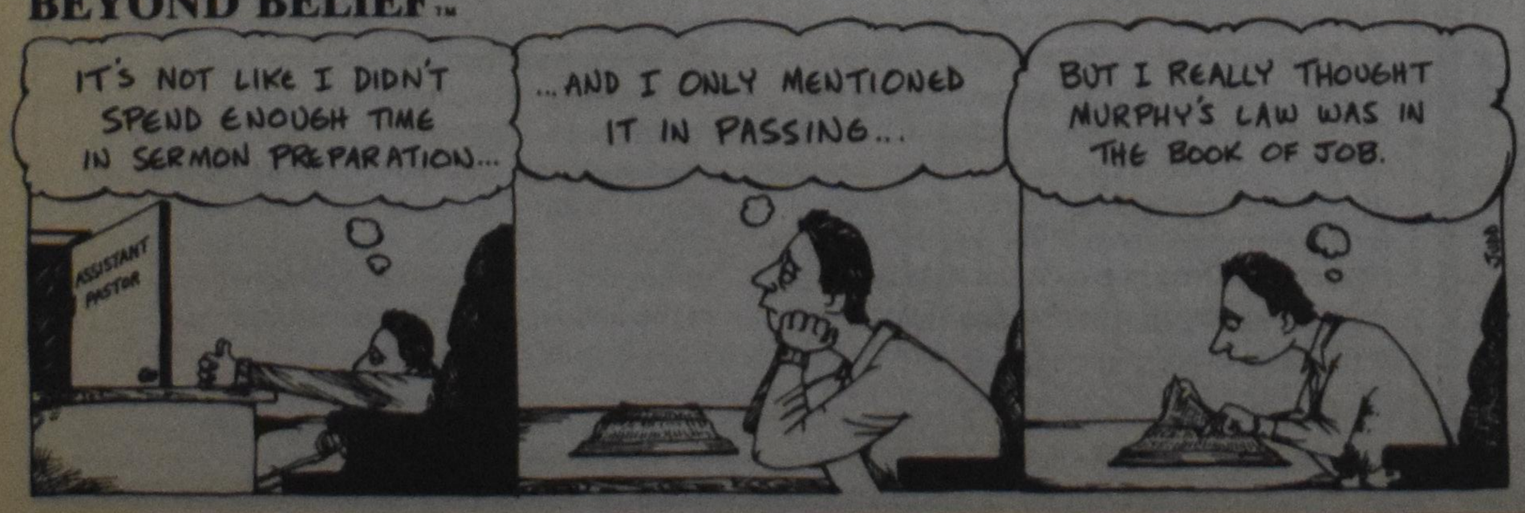

IT'S NOT LIKE I DIDN'T SPEND ENOUGH TIME IN SERMON PREPARATION...
ASSISTANT PASTOR
...AND I ONLY MENTIONED IT IN PASSING...
BUT I REALLY THOUGHT MURPHY'S LAW WAS IN THE BOOK OF JOB.

Arts/Environment

Exhibit tells story of Vietnamese boat people

TORONTO (MHSO) — The Multicultural History Society of Ontario has announced that it will host an exhibit entitled *The Vietnamese Boat People* by the Vietnamese Canadian artist, Pham, The Trung. The exhibit will open on November 20 and run for one month at the galleries of the Multicultural History Society of Ontario.

Trung fled Vietnam in 1980 along with thousands of other Vietnamese citizens. A graduate of the Saigon National University of Art, he has kept alive his memories of that time through a series of special paintings, drawing and sculpture. His art commemorates the escape from his country and the time he spent in refugee camps in Thailand while awaiting entry to Canada.

The premier piece of the collection is a 3 x 6 foot mural entitled "The History of the Boat People." This painting depicts the escape from the violence and despair in Vietnam to a new life of freedom and hope in Canada.

Trung's work can be found in many private collections, including those of the Canadian Red Cross and the United Nations High Commissioner for Refugees. Today he is an active supporter of both these organizations that assisted him in his flight to freedom.

The exhibit, *Vietnamese Boat People*, will be on display from November 20 through December 20 at the Multicultural History Society of Ontario, 43 Queen's Park Crescent East. Hours are: Monday to Friday, 9 a.m. to 5 p.m. (closed 12 to 1 p.m.).

The King's College awarded for long service

EDMONTON (TKC) — On Oct. 18, 1990, The King's College received the "Ten Year Service Award" from the Alberta Ministry of Culture and Multiculturalism. The college was one of 11 Alberta organizations recognized in 1990 for 10 years of community service as a "Performing Arts Touring Presenting Organization."

Provincial Minister of Culture and Multiculturalism Doug Main presented the award to Dr. Jacobus Kloppers, professor of music, who received it on behalf of the college at the Showcase '90 awards dinner. The banquet was a highlight of Alberta's Annual Performing Arts Marketing Conference held in Edmonton from Oct. 17-21.

Government launches new video on multiculturalism and business

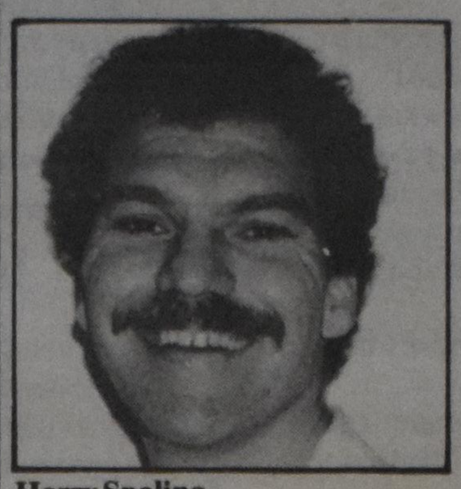
MONTREAL (MMCC) — Multiculturalism and Citizenship Minister Gerry Weiner launched late last month the French version of a new video promoting multiculturalism and business titled *Le nouveau visage de l'entreprise canadienne/The Changing Face of Canadian Business.*

The Minister launched the video before an audience of about 250 business leaders as part of the 1990 Small Business Week ethnocultural activities in Montreal. The video highlights the challenges and opportunities of Canada's culturally diverse market place, at home and abroad, said Weiner.

The English version of the video was launched a day later by the Honourable Tom Hockin, Minister of State for Small Businesses and Tourism.

Weiner also announced an agreement between Multiculturalism and Citizenship Canada and the Federal Business Development Bank (FBDB), by which each will provide $80,000 towards the expansion of the network of ethnocultural business advisory committees already established in 10 Canadian centres.

Thousands of Canadians are waiting for the gift of a life-saving transplant. The Kidney Foundation of Canada urges you to sign an organ donor card.



Harry Spaling

Earthtenders

Our place and task in the environment

Canada's floundering environmental record

Canada's environmental report card barely deserves a passing grade, according to recent surveys.

During the economic summit of the seven industrialized countries in Houston this past summer, an international environmental coalition held their own "envirosummit" and rated the environmental performance of each industrialized country. Canada flunked the test. Of the seven countries at the economic summit, Canada tied with Japan in fifth place, just ahead of Italy.

Canada was given good marks for lobbying the United States to control acid rain and for action to limit ozone-depleting chemicals. But it received a low grade for its contribution to the greenhouse effect because Canadians are the world's largest per capita energy consumers. It also received low marks for forest protection and reforestation, pollution standards along coastlines, and Canada's intention to put more money into Romania's CANDU nuclear reactor.

Another survey by Resource Future International of Ottawa, evaluated each province's environmental performance in five areas — energy, waste, resources, conservation and political commitment. The highest ratings were given to Newfoundland, B.C. and New Brunswick. Average grades were given to Manitoba, Quebec, Alberta and P.E.I. The lowest points were given to Nova Scotia, Ontario and Saskatchewan. The worst performance for all the provinces was in political commitment, as measured by the percentage of the provincial budget spent on the environment. All the provinces also performed poorly in forestry conservation.

The survey showed differences among the provinces in sewage treatment facilities, energy use and farmland preservation. The percentage of urban households provided with sewage treatment ranged from 23 per cent in Quebec to 80 per cent in Manitoba. Over a 10-year period, Alberta reduced its energy use by eight per cent while Newfoundland and P.E.I. increased theirs by 19 and 17 per cent, respectively. In Ontario, 80 per cent of the land developed between 1981 and 1988 occurred on prime farmland.

'Brazil of the North'

On the international scene, Canada used to have a solid reputation as a global environmental leader, especially for its influential role in International environmental agreements, such as the Montreal Protocol limiting ozone-damaging chemicals, and for 10 years of lobbying the United States for a Clean Air Act.

However, this international reputation is fading rapidly as Canada's commitment to preserving its own environment is now being questioned. For example, with 10 per cent of the world's forests which provides 61 per cent of the world's newsprint, Canada has been criticized in international circles for a forestry policy which does not nearly reforest the areas logged, and a pulp and paper industry generally acknowledged to be the country's worst pollutor. Canada is becoming known as the "Brazil of the North," imitating the rapid destruction of rainforests in the Amazon.

Canada's domestic environmental commitment is about to be tested in a major way. Long overdue, the five-year national Green Plan to be released in early December has already skirted important actions such as setting an emission tax to meet the international target of a 20 per cent reduction in carbon dioxide released from burning gasoline, coal and other fossil fuels linked to the greenhouse effect. Funding for the plan originally estimated at about $10 billion has been cut down to $1 billion, apparently because of bureaucratic and cabinet infighting between pro-growth and pro-environment factions.

Government commitment to the environment has been long on rhetoric and short on action. The time has come for bold and decisive leadership backed up with strong policies, legislation and resources. The soon-to-be released national Green Plan will be a test of this commitment. It is to be hoped that Canada won't flunk again.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

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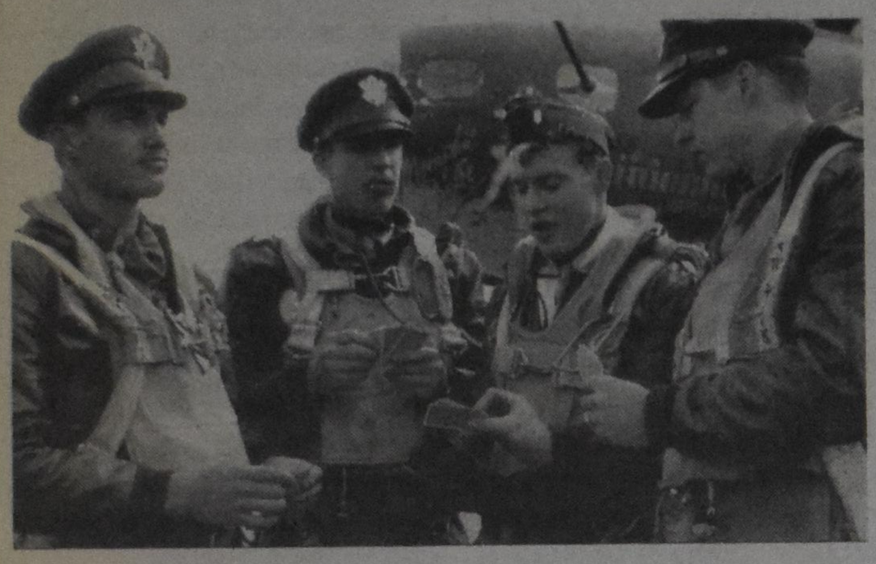
Cinema summaries

Marian Van Til



Memphis Belle

Rated PG
Stars Matthew Modine, Eric Stolz, D.B. Sweeney, Tate Donovan, John Lithgow
Directed by Michael Caton-Jones

The *Memphis Belle* was an American, 10-crew, World War Two B-17 bomber, retired after 25 missions without losing a man — a record number of runs at that point in the war. This film, based on William Wyler's 1944 documentary about the *Belle,* dramatizes its last flight, one over Bremen, Germany, from which it returned severely crippled.

It seems that the thawing of the Cold War, the current rapid shifting of political alliances (and therefore, of "enemies"), and the exhausting of movie possibilities about the Vietnam War have set the stage for a resurgence of interest in World War II. *Memphis Belle* is doing well at the box office and cable and educational TV channels are full of WW II-related documentaries.

The Second World War is a perfect subject from a film-maker's point of view. The built-in capacity for drama goes without saying; the sides, good and evil, seem clearly drawn; and there are literally tons of historical documents and artifacts, as well as people's memories, which can be drawn upon by the film-maker.

Memphis Belle does an excellent job of exploiting the seemingly growing yearning for the kind of camaraderie and communal-effort-behind-one-purpose which very few in our society seem to experience anymore (particularly those who are not knit together by the Church, or at very least, a community service organization of some kind). That undoubtedly best explains this film's popularity.

'A wing and a prayer'?

We're given not much more than a thumbnail sketch of the divergent characters of the 10 young flyers who risk their lives in the *Belle;* yet we know enough about each of them to decide which one's we like and dislike, and to care whether they make it back alive. The plane itself nearly steals the show. Such huge steel birds were marvels of ingenuity and efficiency at the time but sacrificed manoeuvrebility for versatility.

Virtually everything that can go wrong does on this last trip. The men watch their buddies, one by one, get blown out of the sky by the smaller, quicker Nazi fighters. After four or five near-disasters themselves, they finally, just barely, limp back on one engine to their base in England.

While *Memphis Belle* romanticizes these pilots, it also tries to counter-act the strangely long-lived, macho notion that war is a glorious way to make a name for oneself. When an army public relations officer tries to make premature heroes out of them, concocting and selling an image to boost war support at home and assuring them they'll be on the cover of *LIFE* magazine, few have any use for the man or his game. And after their chilling 25th mission, they are more than happy to go quietly home, irreversibly changed by their experience.

After indicating in an epilogue that several hundred thousand pilots died in the war, the film dedicates itself to "all those brave [Allied] men of whatever nationality" who fought for freedom. But *Memphis Belle* tells us virtually *nothing* about the war. It assumes such knowledge is part of the awareness viewers bring to the movie — probably a faulty assumption considering the kinds of things the general public *doesn't* know these days.

One may surmise that the film's failure to provide any background or overview of the war occurs because its story is the airmen's story, and from their viewpoint — and their main concern, day after day, is to go up, do what they have to do, and get back to their base alive.

Memphis Belle presents an historically accurate, albeit somewhat superficial, glimpse into a small but important part of the World War II story, and it gets viewers emotionally involved with that story.

Media

Scientific American magazine won't hire creationist writer

NEW YORK, N.Y. (EP) — After 20 years as a science writer, Forrest M. Mims III had the credentials to take over the "Amateur Scientist" column in *Scientific American* magazine. His three trial columns were well-received. But after the magazine's editor, Jonathan Piel, learned that Mims was a creationist, the possibility of using him to fill a vacant spot at the magazine disappeared, according to the *New York Times.*

Piel denied that Mims was the victim of religious discrimination. He told the paper, "Scientific American has never discriminated against anyone on the basis of their religious beliefs and it never will."

But others at the magazine said that Mims' lack of belief in evolution was the subject of considerable discussion. "I was among those who felt we should have hired him," said Tim Appenzeller, associate editor at the time. Appenzeller said that if the creationism issue had not come up, I'm sure we would have."

Armand Schwab, former managing editor at *Scientific American,* said the decision to not use Mims was based on the fear that "Scientific American might inadvertently put an imprimatur on 'creation science.'"

Mims said he was also asked about his views on abortion during talks with *Scientific American,* and asked, "What do these things have to do with my record as a science writer?"

Mims asserts, "The fact is, I have never, ever written about creationism, nor has the subject ever come up with other publishers," he said. "I even told them I could be their token Christian, but they didn't smile at that."

Handel's *Messiah* 'contemporized'

NASHVILLE, Tenn. (EP) — An all-star cast of Christian artists will travel to 10 cities this Christmas season to present "The Young Messiah," a contemporary rendition of Handel's classic creation. The list of artists includes Sandi Patti, Larnelle Harris, Russ Taff, Sheila Walsh, Phil Driscoll, Phil Keaggy, and the Imperials. Together, these artists have won 15 Grammy Awards and over 50 Dove Awards. Tour cities include Memphis, Tennessee; Fort Worth, Texas; Anaheim, California; Tacoma, Washington; Dayton, Ohio; Charlotte, North Carolina; Fairfax, Virginia; Lakeland, Florida; Detroit, Michigan; and St. Paul, Minnesota.

Mozart manuscript rediscovered in Philadelphia

PHILADELPHIA, PA (EP) — The original manuscript of two famous works by Mozart has been discovered at a Philadelphia seminary and will be sold at auction by Sotheby's in London. The 14-page manuscript of "Fantasia in C Minor" and "Sonata in C Minor" is expected to sell for up to $1.4 million on November 21. The manuscript was donated to the seminary in 1950 by the daughter of William H. Doane of Cincinnati. Doane was a musician and composer of hymns, including, "To God Be The Glory." The manuscript was rediscovered in a little-used safe by a seminary staff member who was looking for historical records last July.

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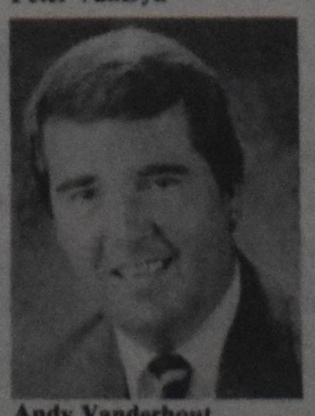
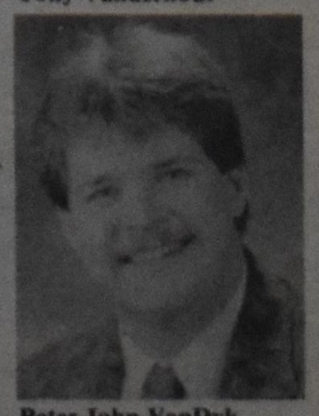


Andy Vanderhout



Peter John VanDyk

After Hours call
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Tony Vanderhout 387-0247
Andy Vanderhout 335-6507
Peter John VanDyk 336-8796

Church

Marian Van Til, page editor

Church holds seminar on child sexual abuse

TRENTON, Ont. (TCRC) — The education committee of the Ebenezer Christian Reformed Church in Trenton hosted an awareness seminar on child sexual abuse October 20. It was a full-day seminar open to all members of the community. "We thought we had to bring this sensitive issue out in the open," said one organizer. "As Christians we need to be informed, we need to speak out."

The speakers included Det. Sgt. Bill Armstrong and Det. Bob Belear of the Trenton Police Force, who spoke on the legal aspects and people's responsibilities. Larry MacDonald, executive director of the Children's Aid Society in Hastings, Ont., addressed the issue from that society's position. He spoke on how CAS helps, and what happens when a case is disclosed.

The extent of the problem is frightening: one in three families and one in six males will probably be abused, participants were told. The problem seems to affect all levels of society equally. Children's Aid is faced with an alarming increase in caseloads and they have a difficult time doing the investigations as timely as they would like, they admit. Both the police and the CAS stress education as a means to prevent abuse.

A local therapist, Rosie Lyall, who specializes in counselling sexually abused victims, described what a survivor goes through. She talked of the coping techniques often adopted by survivors. She also explained the life-long damage abuse causes. It is often difficult for survivors to have intimate relationships later in life, she noted.

The final speaker was Dr. Bill Marshall, a psychology professor from Queen's University and the founder of the Kingston Sexual Behaviour Clinic. Marshall is author of the book *Criminal Neglect: Why Sex Offenders Go Free* (Doubleday, 1990). Marshall talked about the offender. He described him as probably one of the nicest persons you could meet. (Most offenders are male). Marshall believes offenders should be punished but also stressed the need and importance of providing treatment for offenders to prevent them from abusing other victims. In his clinic Marshall is capable of treating 120 offenders each year. He struggles with raising adequate funds for his clinic. Sexual abuse isn't a politically favourable issue and therefore he has trouble gaining access to funds, he explained.

Marshall cited society at large as contributing to creating offenders. Advertising and pornography contribute to the growing number of sexual abusers.

The crowd of nearly 150 responded dramatically to the seminar, observers noted. There were anger and hurt feelings expressed. People were concerned and very anxious to become informed but many said they are frustrated by society and the system.

This was the second awareness seminar sponsored by Ebenezer CRC. Last year the church organized a seminar on alcohol abuse.

The child sexual abuse seminar was a first for churches in the Trenton, Belleville area. It was unique because it was free and open to the general public, church spokespeople believe. The community was well-represented by professionals and those involved in social agencies. One church representative concluded, "It was a powerful witness to our community that we do want to take a stand and learn about this serious problem ...."

Young people face more opportunities for missions

GRAND RAPIDS, Mich. (CRWM) — "The "me attitude" of the 1980s may be giving way to a less selfish attitude among young people in the new decade, judging from some emerging trends. The '90s may well turn out to be the "mission decade" as more young people are taking advantage of more opportunities for career and short-term mission service.

Nearly half of the 31 new missionaries who attended Christian Reformed World Missions' (CRWM's) orientation sessions in Grand Rapids, Michigan, last August are in their 20s. The mission agency, which has about 300 missionaries in more than 20 countries around the world, responded to young people's growing interest in missions by starting its own Summer Mission Program (SMP) in 1989.

"Almost every missions agency has or is exploring something like SMP as part of its ministry for young people to get involved in missions," explains Abe Vreeke, training assistant for CRWM. He mentions the Presbyterian Church in America's Servants In Missions Abroad (SIMA) program, Summer Training Session in Mexico sponsored by IDEA Ministries, and Teen Missions as just a few of the available programs. "World Missions wanted its own program because the kids who would go out on other programs would apply to those organizations for long-term service. We want to make young people aware of and comfortable with World Missions."

Getting a taste of the job

The 1991 program is open to interested college and seminary students and will involve hands-on experience in mission work in Nigeria, the Philippines and Japan. Participants work as teachers, evangelists, builders, secretaries and in other jobs to help the missionaries and national churches fulfil their church planting and leadership training duties. The two-month program is designed to benefit both the students and the missionaries.

"It's our hope that the students will benefit the work of the field even as they gain personal experience," Vreeke says. "Last year in the Philippines a group put on 40 programs in churches, schools and evangelistic rallies.

The deadline to apply for World Missions' 1991 Summer Mission Program is Feb. 1, 1991.

Young people who have an interest in missions but who aren't sure they want to invest a summer of their time overseas can learn a great deal during one week this December. URBANA '90, the largest college-age mission conference in North America, will bring nearly 19,000 young people together December 27-31 at the University of Illinois in Urbana/Champaign. The 16th tri-annual conference, sponsored by Inter-Varsity Christian Fellowship, has grown in size considerably since the first meeting of 575 students at the University of Toronto and has a history of setting many young lives on the path to a career in missions. Of the 15,000 attending the 1984 Urbana conference, 43 per cent have begun or plan to engage in either career or short-term mission service.

Broader vision

"It gives us as a Christian Reformed community a broader vision of the world and its needs," says Gord Buys, recruiting assistant for CRWM. "There's a great sense of the overriding goal to accomplish the Great Commission, and the kids I've talked to in the past have been really turned on for missions."

The theme for this year's conference is "Jesus Christ: Lord of the Universe, Hope of the World." In addition to more than 200 mission exhibitors, the five-day event features small group Bible studies, seminars and bargain rates on mission books and literature.

Young people interested in World Missions' Summer Mission Program may call or write: Christian Reformed World Missions, 2850 Kalamazoo Ave., Grand Rapids, MI 49560 (616-246-0700). Information on Urbana '90 may be obtained by contacting: InterVarsity Christian Fellowship, Urbana '90 Promotions, 6400 Schroeder Rd., P.O. Box 7895, Madison, Wisconsin, 53707-7895 (608-274-7995); or in Canada: 1840 Lawrence Ave. East, Scarborough, ON M1R 2Y4 (416-750-4390).

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Television blitz creates high church interest in Central America

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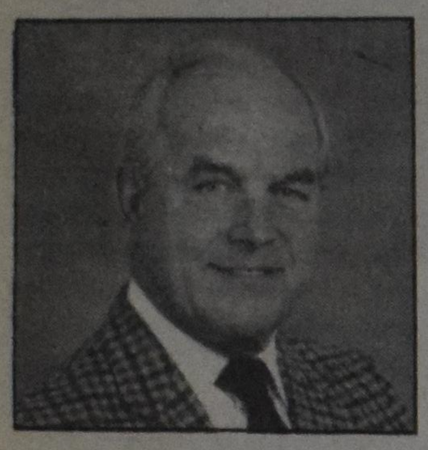
GRAND RAPIDS, Mich. (REC) — Three days of intensive Spanish language television programs resulted in noticeable increases in attendance at Central American churches. The USA Christian Broadcasting Network (CBN) created the programs and showed them in Guatemala, El Salvador, and Nicaragua.

CBN claimed that over 1 million people repeated the prayer for salvation during the telecasts. Skeptical Guatemalan churches decided to conduct their own poll. They found that 38 per cent of the 6,500 people interviewed had repeated the prayer, and an additional nine per cent responded to the Gospel presentation during the survey. Churches across Guatemala experienced a 40 per cent growth between January and May. The programs were shown in March. A local pastor in Guatemala City reported 400 visitors the Sunday following the broadcast.

Nicaraguans also found that 40 per cent of the 118,000 people they surveyed had repeated the prayer for salvation. Church leaders in Nicaragua hailed the programs as a breakthrough, creating new opportunities to reach the middle and upper classes.



Canadian Church Scene

Jacob Kuntz

Saving time

In his monthly column in the **United Church Observer** *(Oct. 1990) the well-known Roy Bonisteel gives "timely advice for a society on the run." His reflections can benefit everyone who is involved in this race for time. We quote the following passages:*

"Sometimes I wonder what all the rush is about. We are a society obsessed with time. Our lives revolve around schedules we either meet with great difficulty or miss with feelings of frustration and guilt. A traffic jam, after all, is really just a bunch of people hurrying to get somewhere.

They are cutting down the beautiful old maple trees along my winding country lane in order to straighten and widen the road so that we can get from Point A to Point B five minutes sooner. From microwave ovens to no-iron shirts we save time. Why? To relax? To enjoy those captured moments? No! To work harder, go faster and save more time.

"There are entire businesses now that offer time-management seminars so that you and your company can learn to shave off those extra minutes. By the way, seminars are also offered on how to manage stress, which has become a popular modern affliction.

"The idea that everything should be accomplished as fast as possible and that work is of value only for how much it produces, is a societal view that hardly anyone questions. Time has become an addiction, a drug. I suppose there is no point in suggesting that we slow down and 'smell the flowers' because at this very moment there is likely someone inventing a machine that will smell them for us.

"I used to enjoy the impromptu conversations that would spring up with total strangers on planes and trains. Now the lap-top computer has replaced social intercourse and manners. Telephones are now available in business class so that from 30,000 feet up and hundreds of miles away you can reach out and touch someone at the office to let them know what time zone you are in.

"What if we save an hour but lose the day? What if the time we save cannot be savoured? When we take time to think about it, the important things in life are timeless."

Roman Catholics and the NDP

One cannot say that the Roman Catholic Church has a tradition of being in love with socialism. That's why it is interesting to note that, now that the NDP is governing Ontario, one does not hear many laments from the side of the Roman Catholic Church press. On the contrary, in what is written about the new premier and his government we detect a mood of hope and expectation. We read these quotations from **The Catholic Register** *of September 22:*

"The group that comprises 37 per cent of the Ontario population — namely, Catholics — now is the one needing reassurance from the new government, even though many in our community voted for it.

"Over the years. Mr. Rae has shown himself to be a man of stature, of character, of integrity. He is trusted as a person who cares.

"We trust that his decisions will show that he cares for defenceless babies in their mothers' wombs.

"We trust that his decisions will show that he cares for the heritage of Sisters who for more than 100 years have cared for acute care patients in Catholic hospitals.

"We trust that his decisions will show that he continues to care for youth in the completed Catholic school system.

"Mr. Rae and his colleagues will have almost five years to govern as they think best before seeking a renewed mandate. With a majority government, it is highly unlikely that they will soon inflict a costly election on the people of Ontario.

"Building on the accomplishments of the Peterson Liberal government, Mr. Rae and his team now move forward on the provincial and national stage. We wish them God's blessings."

In that same issue of **The Catholic Register**, *Peter Trueman uses his column, "National Comment," for an article on the new premier and Ontario's turn to socialism:*

"To suggest, as some Tory and Liberal candidates have since done, that in voting for the NDP the people weren't really voting for socialism is an insult to the public's intelligence.

"The voters are not imbeciles. Of course they were voting for socialism, some of them wholeheartedly, some of them with misgivings. But either way, they most certainly knew what they were doing, and were fully aware of the possible consequences.

"The oft-repeated Liberal warning that Ontario will soon be sorry for voting NDP seems to suggest that the party doesn't believe the people of the province know what's best for them.

"If Mr. Rae is human, he will make mistakes. But his mistakes will be forgiven if he admits them and tries to correct them. NDP policies won't make everyone happy, may not, in fact, make a majority happy, but perhaps the province is ready for a man of principle.

"I think the electorate is hungry for a leader who weighs opposing opinions and makes up his own mind; would welcome someone who leads by stepping out in front of the mob, not trailing along two paces behind, flanked by pollsters.

"I think Ontario is ready for a leader who is honest, moral, ethical and wise. A leader like that might be forgiven his socialism. Being smart won't be enough. That has been tried."

We could expect that also **Catholic New Times** *would have comments on the election of an NDP government. The issue of September 23 contains "A message to the new NDP Government in Ontario." From that letter we take the following passages:*

"We at CNT were also encouraged by your campaign platform: 'An Agenda for the People.' We believe that you can make a difference in the quality of life for all of us if you remain faithful to the vision of that document.

"Seize the moment. We encourage you in your difficult task of serving the cause of justice. And we challenge you to embrace the very frailest of our citizens, the unborn children, in your agenda.

"It will be nothing short of tragic if all that we hope for in your victory fails to bear fruit. That is why we so urgently ask of you to render whole the garment of compassion and justice that you have woven so well and with such care for so many years.

"If every human life is not held sacred we cannot long sustain the journey towards a more humane social order. Ultimately, all can be compromised if even one life can be dismissed. All oppression can be justified if even one instance of absolute power by one human being over the life of another is granted.

"We wish you strength, courage and integrity of heart in the demanding work you are about to undertake."

Changed lives

In the past, **Calvinist Contact** *has published several articles from the hand of Mr. Ron Dube, the inmate who has been at Collins Bay already for 12 years. The Salvation Army's* **War Cry** *of November 3 mentioned him in an article on the changed lives of some of those who are behind bars.*

"The good news is that Christ is alive in prison. He transforms tough, cruel people into radiant and compassionate witnesses to his love. Some have used their enforced confinement — with time on their hands — to take a look at the faith they once despised. And some, in the midst of unbelievers and scoffers who have seen too many people use religion, courageously witness to the new life that Christ has given them.

"Such a witness is Ron Dube, a former biker who began serving a life sentence for murder in 1978. Ron is not the same person who entered Collins Bay Institution 12 years ago. He has changed completely. Ron became an ordained minister in the Conference of Congregational Churches in September. The Rev. Dube is still an inmate at Collins Bay, where Christ is using him to extend the Kingdom.

"Ron is not the only person who has found inner freedom through serving Jesus Christ. The Army's Correctional and Justice Services Department knows of many who came to new life behind bars.

"Prisoners and non-prisoners who know Jesus as Saviour have found the source of true freedom. They know the circumstances, in themselves, are not the determining factor in the success of a life. Commitment and obedience to Jesus are what makes life worthwhile."

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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FEATURES

The aftermath of the decline of ideology (2)

Hungary — The Reformed community is discovering itself

Bert Witvoet

Last week I wrote about Czechoslovakia and how Alice and I enjoyed the ambience of historic Prague and Bratislava. This week I continue my account, tracing our journey into Hungary. My focus will be not so much on cities and Hungarian culture as on the Reformed churches and schools that face the challenges of a society in transition from communism to democracy.

Calvin Reformed Church on Calvin Square, Budapest. **Photos: Bert Witvoet**

Our first day in Budapest being a Sunday, we looked for a Reformed church in which to worship. Budapest has more than a hundred Reformed churches, a fact which would have made our selection rather difficult had it not been for the hotel clerk at the campground where we stayed. He was able to contact a Reformed pastor for us by telephone, who directed us to his church. It was the Calvin Reformed Church on Calvin Square, next to the editorial offices of the Reformed weekly *Reformatusok Lapja*. I had wanted to talk with the editor of this magazine anyway; so we were providentially steered in the right direction.

Calvin Church is considered the most important Reformed church in Budapest, because it is usually the seat of the bishop. One thing immediately noticeable in Eastern-bloc churches: you don't need to have a special collection for the poor. The poor stand at the door begging for money as you enter.

I can't tell you much about the worship service because we didn't understand a word of what was being said or read. Hungarian is very different from all the other surrounding languages. Along with the Finnish language it originated somewhere in Asia. Our acquaintance with Germanic and Romanesque languages proved totally useless here. We did understand what they were singing, however, since the people sing Genevan Psalms, using the same versification as can be found in the Dutch psalm books. So, if the board on the wall calls for Psalm 116:3, and you know the Dutch version, you can lustily sing along. The English psalms don't correspond as well.

An amazing day

After church I overheard a woman talking in English to another couple. It turned out that she and her husband, who was waiting outside, live in Freelton, just east of Hamilton, Ont. Not only that, it was in her house that I had interviewed the Bishop of Debrecen last year. Olga and Leslie Meszaros are of Hungarian origin, and they were visiting their relatives. It proved to be another providential encounter, since they were able to serve as our guides and interpreters for a while.

Together we visited the National Museum, which displays many historical objects including Frans Liszt's piano and the crown of the Apostolic King Stephen I, whose coronation took place in the year 1001. The crown had only a year ago been returned to Hungary by the Americans, who had taken it out of the country along with other national symbols and treasures before the communist take-over.

That evening, Alice and I took a boat cruise on the Danube, which flows between the two parts of the city — Buda and Pest. It was our 30th anniversary that day, and we celebrated with a glass of wine as we floated on the Danube while taped music played the "Blue Danube Waltz," an unforgettable atmosphere. Later on, we telephoned our children in Canada to make the celebration complete.

Strangely enough, we were able to contact St. Catharines very easily. That should come as a surprise to those who know how terribly inefficient the telephone system is in Hungary. It can take up to an hour to complete a local call. The system is totally overburdened and uses old equipment.

Tremendous opportunities

The following day I was able to interview the associate editor of the *Reformatusok Lapja*, Laszlo Kontos. He explained to me that the situation for the churches had changed drastically in the past year. There used to be a state office for religious affairs in Hungary, as there was in all other communist countries. This office had allowed the communist government the opportunity to control all formal expressions of religion - as well as minimize its influence. In the past year that state office had been abolished.

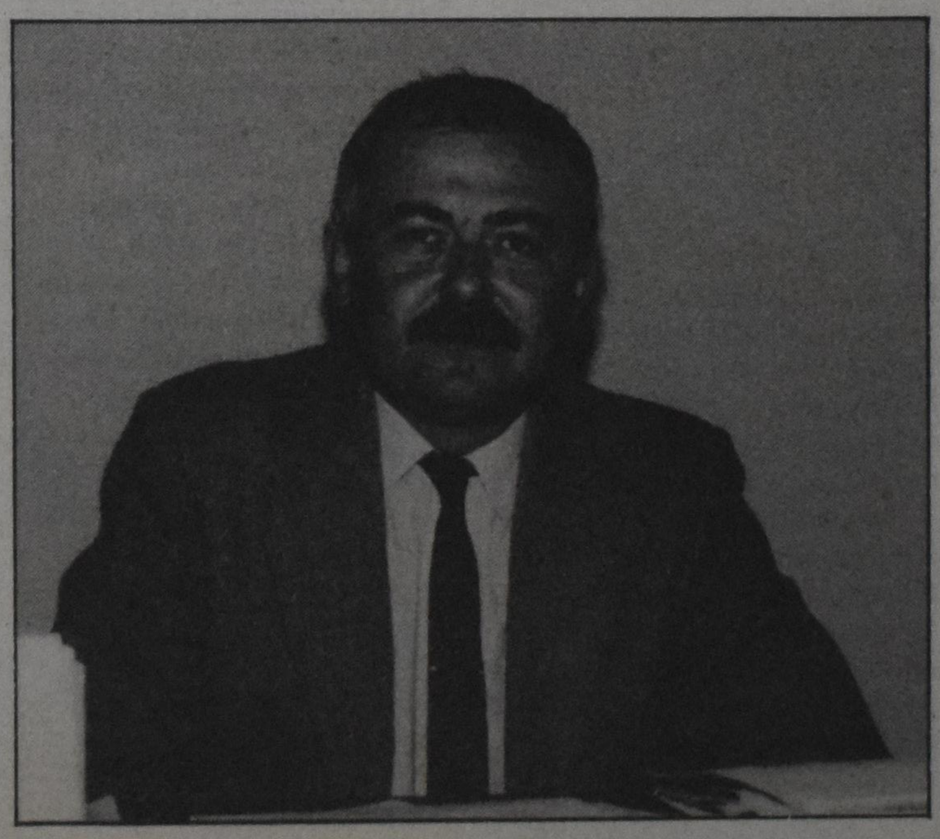
This fall and winter, for the first time, delegates to the synod will be elected by the churches, as well as four bishops for the four districts. Synod will meet early in the new year to appoint new leadership. It is thought that some of the present bishops will not be reappointed because since there is a general distrust among church members of those leaders who were approved by the former communist regime. The distrust may be based simply on guilt by association. Some of these men stayed at the helm during very difficult times.

The new post-communist era allows the churches to work among the youth, in the prisons and hospitals. "We can even touch children in state schools," said Laszlo Kontos. "It all depends on whether the parents of these children allow this." Later on we would discover that it also depended very much on the availability of volunteers and ministers in the church. There is a great shortage of pastors and Christian leaders in the Hungarian Reformed churches.

Forty years of communist indoctrination and control have left their imprint on the make-up of the Hungarian churches, as has the influx of secularization through frequent contact with the West in recent years. We noticed, for example, that there were very few young people in church on Sunday. Most worshippers were women, middle-aged and elderly.

According to Kontos, that is a national phenomenon. The church, which officially lists two million of the ten million Hungarian population as its members, is going to have to work hard to regain a lost generation. There are hopeful signs of an awakened interest among young people. The church leaders see the Christian schools, which are beginning to be reopened, as an important tool for this mission of the church.

Referring to the opened schools in Budapest and Sarospatak (and next year in Papa), Kontos said, "The possibilities are greater than our capacity to make them come true. The people are fairly poor. Because pastors were not allowed to preach or teach the good news to young people, they are not all inclined toward addressing the younger generation." Many of them, in fact, are older men, of retirement or near-retirement age.



Laszlo Kontos, associate editor of Reformatusok Lapja.

Churches discover themselves

A by-product of the new-found freedom in Hungary is that the churches are discovering again who they are. There are a number of divergent views operating in the Reformed family, according to Kontos. He identified four spiritual lines or groups in the churches: the pietists, who are interested in spiritual renewal but not in cultural issues; the historical Calvinists, those who emphasize nationalism and the historic and cultural duties of the church; those who have been influenced by the ideas of Abraham Kuyper, wanting spiritual renewal to include social and political involvement; and those, mostly intellectuals, who have been influenced by the theology of Karl Barth, who again, are not greatly interested in social and political involvement but seek a rather humble and practical

A letter from Hungary

Although the Book of Revelation was very meaningful for us in the Reformed Church in Hungary during the last 40-45 years — described sometimes as 40 years of wandering in the wilderness or as shortened time of Babylonian captivity — I would like to begin by pointing to another apocalyptic book to let you feel our experiences. Daniel 2 describes the vision of the King of Babylon: he saw a huge statue falling apart without touch of hand (Dan. 2:34).

We saw an historical realization of that dream as one of the most unnatural and inhuman systems fell apart "without touch of hand." There was a bloodless, "reconciled" revolution sweeping through our countries, with the sad exception of Romania where much blood was shed and yet the revolution was not carried through. There was a kind of military coup d'etat, as some say, within the revolution.

Yet in all these countries there was a dynamic interaction of events, each one helping the others in achieving freedom. Due to historical circumstances, Hungary was the first to get itself rid of its own party bureaucracy and military/security powers after the Soviet leadership under Gorbachev had decided to "let the people go."

Thus the Hungarian media, particularly TV, became instrumental in the fight of the neighbouring people. They gave publicity to, for example, Vaclav Havel, while in confinement, addressing his own people. With the opening of borders for the 150,000 East German refugees to the West, the fall of the Honecker regime came within sight.

For the first time in about 200 years it became clear that the fundamental interests of our peoples in the various countries are common and that we have to live in mutual understanding and co-operation. Here again unfortunately, Romania is the odd-person-out, where not only the minorities (among them 2.5 million Hungarians) are deprived from their basic human rights, but also the Romanians are.

We hope, pray and work so that the *shalom* of the Lord may prevail over the whole region which used to be called Eastern Europe in spite of being situated in the very centre of the continent.

Tried to maintain a vision of Christ

This is the context in which the church had to carry out its mission. Many of us were unable to accept the Marxist view (accepted by some Christians also in North America) that the church cannot exist in a society ruled by a Communist party.

We also believed that the church could not exist without mission, and Christ has to be presented to a society even "out of kairos" (II Tim. 4:2). It was important to find a model deeply rooted in the Bible, which helps the church to find its role in the post-Constantinian era which emerged after the ruins of World War II.

Thus the vision of a "serving church" emerged to help us to carry on the mission in the new situation, extremely hostile and aiming at paralysing and liquidating the church.

The basis of this old/new vision is Christological: "The Son of Man did not come to be served, but to serve" (Mark 10:45). Christ who is the "light of light, very God of very God" served us by laying down his life and by giving us a share in his death and resurrection (Rom. 6:3) in baptism, and engrafts us into his Body, the Church.

In the Eucharist he gives himself to us to be united with him, to have a share in his life and in the dynamics of his ministry. Thus he enables us to serve, not to expect to be served.

Unfortunately, this idea which helped many, was misused by others. The latter would be silent about the fundamental necessity and possibility of being united with Christ, and emphasized only "service to the world." We were helped by the vision of the serving church to keep and strengthen our Christian identity and mission, while others used it to make the church subservient to the powers that were.

Therefore, our witness in Hungary through that last period must be assessed dialectically.

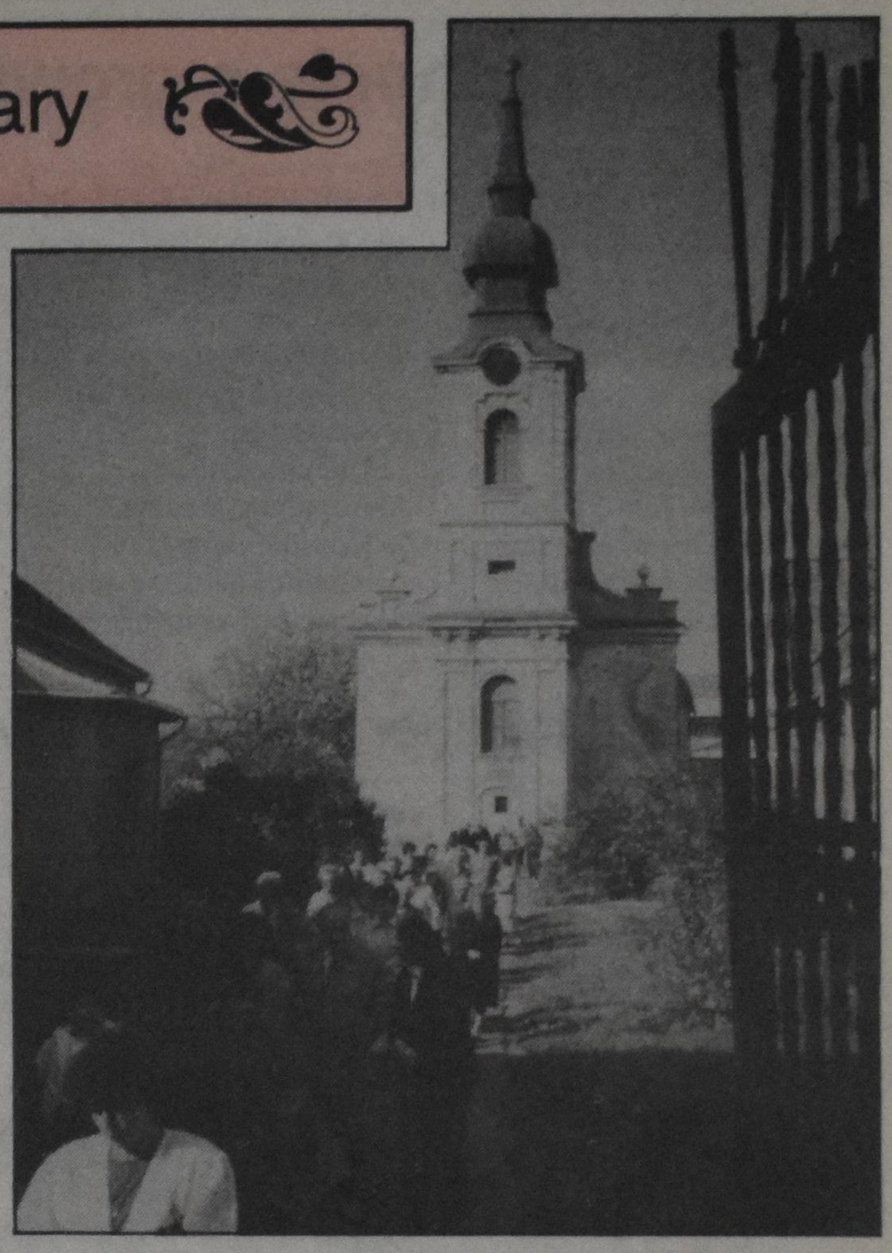


Photo: James Pasztor

The Reformed Church of Hungary in Tata, about 100 km from Budapest. Worshippers survived the oppression: "We have come through, but not because we were strong."

Photo: James Pasztor

"Four of maybe eight teenagers at a church service attended by about 80 people in Tata, Hungary." (James Pasztor)

Survival under oppression

We have survived, yet we cannot be victorious. We have come through, but not because we were strong. It is the Word of the Cross which proved again to be the power of God (I Cor. 1:18). We are justified, but we are sinners.

In spite of the attitude of some, the church was able to carry on the mission of presenting Christ in society through the faithful witness of individual believers, faithful preachers, and through the witness of life of certain communities such as social (diaconal) institutions.

We cay say: the Gospel was preached; many people young and old responded to it. True enough, the faithful witness of some would be discredited, now and then, by others.

When survival is mentioned the significance of this fact should not be underestimated. To survive one of the most oppressive times (in which the oppression went on in very cunning ways) was not easy. Still at the moment, we are not prepared to face up to the wonderful challenges and opening of the present.

Room for pluralism in the church

Right now the church is engaged in assessing and evaluating the period through which we've come. There are some who would think nothing happened during that period, only betrayal and unfaithfulness. They see only the shadowy side of the theological efforts of the period.

This is not acceptable to me, for it implies the denial of the validity of the Gospel and ingratitude towards God and his gracious acts with us.

Furthermore, we should take with us on our pilgrimage towards the future, the lesson and experiences of the years that lie ahead of us. Without these we would be impoverished.

The most important lesson, I am deeply convinced, is a lesson for the whole church: we must build on Christ. We must get deeper into the knowledge of him which is available through existential commitment, including heart, soul, mind and body. That is the way of having a deeper insight into the mystery of the church, which is another side of the mystery of Christ.

If Christ is our foundation on whom we are solidly built, we can face up to the challenges of a pluralistic world. On this foundation there is room for pluralism within the church, that of various views and theologies and pieties. So in the Body of Christ there is room for many for whom Christ is the head and the source of all.

With this experience and attitude we can serve in a world with a great variety of views, policies, religions and philosophies, because we know that Christ is the hope and the future of humankind.

James D. Pasztor
Budafok Reformed Church in Hungary
(Mr. Pasztor's address is: Karpitos utca 2, Budapest XXII, H-1221; telephone: 011 (36-1) 226-0178.)

expression of Christian discipleship.

If this sounds somewhat familiar to Reformed church members in North America, it's not surprising. The pattern for divergent views seems to be quite archetypal. By all accounts, there is a fair bit of infighting going on in the Hungarian churches, especially at those times when the direction of the church is at stake, as with the upcoming election of bishops.

A few days later, a female pastor in Debrecen, who introduced herself only as Agnes, would tell us to beware. "It is difficult to find out the truth about our situation," she said. "Don't believe everything you hear." She lamented the quarrels in her church and felt it was better to combine the strengths of each group rather than to refine each other's weaknesses. I think the church needs more wise women like her.

As a side comment, I might mention that the *Reformatus Lapja* stands close to *Calvinist Contact* as it, too, thinks along Kuyperian lines. Such a perspective seems almost unavoidable if one wants a magazine to comment on socio-political affairs from a Christian perspective. However, it is one thing to take a position and another to feel that one must attack people who have chosen another position. The reader can imagine that I felt quite at home in the offices of the Hungarian counterpart of C.C., especially when I detected a non-militant, quiet voice of conviction in its associate editor.

See you next week!

Pastor Agnes: "Don't believe everything you hear."

Education

Christian schools a growth industry in B.C.

Lee Hollaar

LANGLEY, B.C. — The number of students in schools which are members of the Society of Christian Schools in British Columbia (SCSBC) increased this year not by a modest 6 or 10 per cent, but by a whopping 20 per cent!

This growth comes in part from six new member schools, three of which are brand-new schools. Some existing schools have grown, like Abbotsford Christian Elementary from 451 to 570 students, and Sayward Christian, in a small logging community far up Vancouver Island, which grew from 13 to 15. And some schools lost students, too.

One new school is Maranatha Christian Academy in Hudson's Hope, a community nestled along the mighty and beautiful Peace River in northeastern B.C. The school began through the vision of Christians there, mostly members of the Evangelical Free Church. They planned the school for a couple of years, in consultation with SCSBC. They wanted a school where the atoning work of Jesus Christ touches the very essence of all relationships within the school, say school supporters. The principal-elect took a summer course on Christian school leadership offered at Trinity Western University, jointly sponsored by the university and SCSBC. Maranatha is starting off with the Bible curriculum of Christian Schools International. On opening day there were 37 students.

This interdenominational school is typical of the 45 member schools of SCSBC. The schools build on the rich tradition of the Reformed Christian schools, engaging their new teachers, parents and board members from other Christian traditions in the exciting vision of schools in which Christ is not only the centre but is recognized in all subject areas and relationships, says a spokesperson for the SCSBC.

Lethbridge teacher receives provincial award

Robert VanderVennen

LETHBRIDGE, Alberta — Carol Konynenbelt, pre-school teacher at Immanuel Christian School in Lethbridge, has received an Excellence in Teaching Award, Minister of Education Jim Dinning has announced. The awards program was started in 1989 "as a reminder to everyone that teachers deserve praise and appreciation for their commitment to the hard work of helping our children learn and grow," says Dinning.

Konynenbelt started the pre-school program at Immanuel 18 years ago, before early childhood programs were common. She went back to university to obtain an Early Childhood Diploma, and did additional study and observation of the British Infant Schools in London, England.

Henry Heinen, vice principal at Immanuel, says that children in her class feel loved and understood. He is enthusiastic about what Konynenbelt has done for the school, and the leadership she gives as a resource person for pre-school education in southern Alberta.

Among Konynenbelt's creative ideas are setting up a transition program which allows children to spend half-days in the pre-school and half-days in the regular school when that is best for them. She has set up a computer centre in her classroom and has a "book buddy" system by which Grade 4 and 5 students read for pre-schoolers and act as scribes for their stories.

Fellow teachers say she is generous in praising children, encourages risk-taking and the acceptance of mistakes when things don't turn out well, and urges children to monitor themselves. She emphasizes that each child's abilities are a gift from God.

Stratford actor is visiting artist at Calvin College

C.C. Staff

GRAND RAPIDS, Mich. — John Innes, a Shakespearean actor who has been at the Stratford Festival for seven seasons, is teaching and directing a play at Calvin College this fall semester.

Innes is directing Calvin's fall play, Shakespeare's "Love's Labour's Lost." He is also leading several acting workshops and is a classroom guest lecturer. Besides that, Innes has appeared at Calvin in a one-person production entitled "In Constant Love: The Soul Search of John Donne."

Innes graduated from the National Theatre School of Canada, has a BA degree from York University and a graduate diploma in Christian studies from Regent College, Vancouver. Vancouver is his hometown.

Innes has played major roles in "Macbeth," "The Tempest," "Othello" and "The Count of Monte Cristo." He has worked in films and TV in England and the United States and has directed "The Merchant of Venice" and "The Tower of Babel." Innes has twice won the Tyrone Guthrie Award in recognition of excellence, an award named for the founder of the Stratford Festival.

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News

Barbara McDougall Photo: C.C. files

Changes to UI benefits approved by Senate

Alison de Groot

OTTAWA — Bill C-21, an amendment to the Unemployment Insurance (UI) Act, will add $800 million to UI's services. The bill received Senate approval on Oct. 22 and most of its programs will go into effect Nov. 18.

Barbara McDougall, Minister for Employment and Immigration, called the bill "one of the most important pieces of legislation on the agenda," and added that it will provide significant benefits for Canadian workers.

Under the new program, $800 million will be directed to training, relocation assistance, self-employment and re-employment initiatives.

Training benefits will include courses, basic income support, allowances for the care of dependent children, travelling and living away from home while attending courses and programs. The new self-employment program allows those persons with viable business plans to collect UI benefits while starting a business.

The new bill increases the minimum qualifying periods in most areas, although the number of weeks of work needed to claim benefits will still depend on the regional unemployment rate. For example; in areas of New Brunswick, where Statistics Canada pegs the unemployment rate at over 10 per cent for September, 15 weeks of work are required before UI benefits can be claimed. In areas of Ontario and Alberta, where the unemployment rate is 6.0 and 6.8 per cent respectively according to Statistics Canada, 19 weeks of work are required before benefits will be granted. A minimum of 10 weeks of work are required for areas where the unemployment rate is 15 per cent or higher.

Maternity leave

Also included in the new bill is a revision of the current system of maternity, parental, child-care and sickness benefits which increases the duration of benefits. Mothers are now entitled to 15 weeks of maternity leave surrounding the birth of a child, and 10 weeks of parental benefits is available to either the mother or father or can be split between them. According to the Minister's release, "More than one type of special benefit could be claimed within the same benefit period, up to a maximum of 30 weeks." An expectant mother, for example, could claim seven weeks of sickness, 15 weeks of maternity and eight weeks of parental benefits, according to the release.

McDougall says the new bill recognizes the fact that more Canadians are choosing to work beyond age 65 and therefore, "workers who are 65 or over will have to pay UI premiums but will be entitled to UI benefits if they lose their jobs."

Other changes include tougher penalties for those who quit their job without "just cause," are fired for misconduct or refuse a suitable job offer. The bill sets the unemployment insurance premium rate for 1991 and 1992 at $2.25 per $100 of insurable earnings for workers. The employers premium rate remains at 1.4 times the employee rate.

Canadian-Soviet agricultural exchange explored

WINNIPEG, Man. (MCC) — Two Mennonite farmers from southern Manitoba were sent to the Soviet Union to explore the creation of a Mennonite Central Committee (MCC) agricultural exchange between Canadian, American and Soviet farmers.

The two, Harold Penner of Arnaud and Ernie Wiens of Glenlea, left October 17 and returned November 13. They spent part of their time with an agricultural tour to the Soviet Union and spent one week travelling for MCC Canada in the Orenburg region, where many Mennonites live.

The decision to explore the exchange was made following a request from Alim Djambourchin, Agricultural Counsellor at the Soviet embassy in Ottawa. In a letter to MCC Canada he suggested that MCC could help Soviet farmers change from collective to private farming, as well as provide training in modern farming methods.

While in the Sovet Union Penner and Wiens will see if there is merit in pursuing the exchange. Objectives of such an exchange for MCC Canada include person-to-person relationships, responsible farming methods, community building, relations with church-based agricultural projects and encouragement for Christians and others.

Of interest to MCC Canada is the possibility of closer relations with Mennonites in the Orenburg area, where churches have lost many members to migration to Germany. Soviet officials displayed considerable interest in closer ties between Canadian and Soviet Mennonites, seeing it as a way to encourage German-speaking people who are choosing to remain in the U.S.S.R.

The Orenburg region is like Alberta and Saskatchewan climatically and geographically.

A recommendation about whether or not to implement the exchange is currently being prepared by Penner and Wiens.

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1990 PROPERTY ASSESSMENT

The annual Assessment Roll listing the assessed value of each property in your municipality will be delivered to your municipal clerk on December 18, 1990. The amount of property tax (municipal and school) you will pay on your home or business in 1991 is determined by multiplying your assessed value by the mill rate, which is calculated by your municipality. The mill rate is based on the financial needs of your municipality, county or region, and school board.

Notice of Property Valuation

Notices of Property Valuation are mailed to property owners and tenants, prior to the delivery of the Assessment Roll, *only* if any of the information relating to their property assessment has changed during the past year, such as the assessed value, school support or address; or if they appealed their 1989 property assessment.

Information Open Houses

Whether or not you received a Notice of Property Valuation, you may have questions about your property assessment. If you do, please come to an information Open House. An assessor from the Ministry of Revenue's Regional Assessment Office will be available to explain your assessment, answer your questions, and change any inaccurate information relating to your property.

If you have questions but can't make it to an Open House, please call or visit the Regional Assessment Office.

The date and location of the Open House in your municipality and the address of the Regional Assessment Office are listed below.

Appealing Your Assessment

If you are still dissatisfied with your assessment after going to an Open House or contacting the Regional Assessment Office, you may appeal to the Assessment Review Board. The appeal must be filed within twenty-one days after the delivery of the Assessment Roll.

To file an appeal, please use the form on the back of your Notice of Property Valuation, write a letter, or use a Notice of Appeal form. This form and the address of the Assessment Review Board are available at Open Houses, the Regional Assessment Office, and your municipal office.

The final date for appealing your 1990 assessment is January 8, 1991.

Schedule of Open Houses

Mon. Dec. 3 to Thu. Dec. 6, 9 a.m. to 8 p.m.
Fri. Dec. 7, 9 a.m. to 4 p.m.

Mon. Nov. 26 to Thu. Nov. 29, 9 a.m. to 8 p.m.
Fri. Nov. 30, 9 a.m. to 4 p.m.
Mon. Dec. 3 and Tue. Dec. 4, 9 a.m. to 8 p.m.

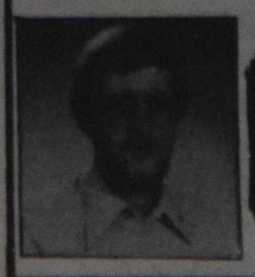
FOR: CITY OF TORONTO
AT: REGIONAL ASSESSMENT OFFICE
Suite 300
90 Eglinton Ave. East
Toronto, Ontario M4P 3A5
(416) 486-6300

FOR: CITY OF NORTH YORK
AT: REGIONAL ASSESSMENT OFFICE
55 Doncaster Avenue
Thornhill, Ontario L3T 1L7
(416) 889-9503

FOR: CITY OF ETOBICOKE AND CITY OF YORK
AT: REGIONAL ASSESSMENT OFFICE
4 Eva Road
Etobicoke, Ontario M9C 2A8
(416) 621-9400
(416) 621-7181

FOR: CITY OF SCARBOROUGH AND BOROUGH OF EAST YORK
AT: REGIONAL ASSESSMENT OFFICE
7 Overlea Boulevard
Toronto, Ontario M4H 1A8
(416) 423-1240
(416) 423-1706

Ministry of Revenue
Ontario



MEDIA SCAN

Henry Knoop

The lotto bandwagon

Did you read about it on the front page of your daily newspaper? Did you hear about it on the radio? Or did you see it on television?

It seems no matter where you turn lately, stories about gigantic lottery prizes, lucky winners, or lottery-financed projects hit the pages of our newspapers or the airwaves of radio and television. And if that's not enough, the commercials and print ads promising unimaginable wealth are enough to make you want to rush out and buy a ticket or two.

At least that's what the provincial lottery corporation and other such organizations would like you to do. And why not? Lotteries are good for our society, aren't they? After all, what's the harm in playing a little game of chance, spending a few bucks for a chance to win a thousand, or even a million? Besides, aren't the profits used to help finance everything from building local hospitals and sports arenas to cleaning up the environment?

It's a nice line, but I don't buy it. Just as I don't buy lottery tickets.

Yes, I know; there are a lot of people who do just play lotteries for fun. They're willing to lay down a few bucks every week and it probably doesn't hurt them financially because they can afford it. If they win, great! If not, no big deal. At least the money goes to a good cause. Handled in this manner, lotteries are no worse than raffle tickets, 50/50 draws, or guessing games at Christian school bazaars.

Waiting for lightning to strike?

Unfortunately, it doesn't stop there for all too many other people. You've probably seen them too, just as I have, in corner grocery stores or shopping mall booths, purchasing 10, 20 even 50 dollars worth of tickets before a "big draw" for the unlikely chance of winning big bucks. Who are these people?

In most cases, these are the very people who can least afford to spend that kind of money on lottery tickets — the low-to-middle-income earners often struggling to make ends meet. What are they doing then, throwing away their money in a contest in which you have a greater chance of being struck by lightning than winning the jackpot?

Most of them are unthinkingly jumping on a bandwagon drawn by lottery corporations and promoted by various media in our society today. Obviously, lottery commercials are going to focus on the cash prizes and what money can buy, as, for example, Ontario's Lotto 649 regularly does with its huge jackpots. What did we expect them to do — tell us we have a one in ten million chance of winning? This is advertising in the 1990s — Let the buyer beware!

But viewers and readers today have to contend with more than commercials and advertisements to spark ticket sales. "Harmless" radio and television banter — "Hey, Joan, have you bought your ticket for the big draw tonight?" — adds a certain amount of fuel to the fire. Newspaper stories focusing on growing jackpots and the inevitable rush on tickets only fan the flames. And follow-up stories in all the media with interviews of big winners and their prizes only cause more sparks to fly in all directions, ready to start more fires next time.

Who's to blame?

It's easy to put the blame on ticket purchasers; after all, nobody is forcing them to buy anything. They don't have to throw away their money. That's true. But are the media not at fault to a large extent for promoting and encouraging people to put their trust in chance?

For us Christians, lotteries are a devilish temptation to put our trust in mammon, the quick-fix to all our financial problems. One would hope that we are firmly enough rooted in Scripture to see through this sham.

But even for non-Christians who don't share our biblical perspective on money, work and the value of material possessions, lotteries are a bad bet. One would think that with all the protests over the impending GST, our society would be just as vigilant over other forms of taxation. Lotteries are often a tax on the poor and the stupid. It's time the media got off their bandwagon and started revealing lotteries for what they are.

Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

Seasonal adjustment: what does it mean?

(Canadian Scene) — Frequently, in reading or hearing about statistical changes we encounter the phrase "seasonal adjustment." Many people don't really know what the term means.

The monthly reports from Statistics Canada on how many people are employed or unemployed, for example, give the totals with the notation that they are "seasonally adjusted." This means that certain big jumps or dips in these numbers, which recur on a regular basis, have been taken into account. Adjustments have been made to smooth out those abrupt peaks or valleys that would result if the raw numbers were plotted on a graph.

What sort of changes recur regularly?

It's less true with today's techniques than it used to be years ago, but the construction industry still goes full blast in warm weather and eases off somewhat through the winter. Any business activity tied closely to tourism will have peak and off seasons. Students swell the employment rolls each summer when they join the work force to earn back-to-school money.

Similar recurring factors which can lead to statistical adjustment are at work in other economic areas. For example, there's that huge bulge in retail sales generated during the weeks leading up to Christmas.

What do these statistical adjustments achieve?

Factors having an impact on the statistics — a quickening or a slackening in general economic activity, for example — will stand out and be identified. They won't be camouflaged by one of those regular seasonal variations. Quick recognition of economic change is a must in today's complex business world. Seasonal and other statistical adjustments help ensure fast identification of such change, say Statistics Canada officials.

B.C. food store chain to become virtually waste-free next year

Alyn Edwards

British Columbia's Overwaitea/Save-On chain of food stores has launched a new in-store recycling program that will ensure outlets throughout the province should be waste-free within a year.

The company sent 127 tonnes of garbage tightly packed in 15 semi-trailer rigs for recycling last June instead of dumping the waste in landfills. By next year, the company promises to recover up to 95 per cent of the waste it produces.

The company acknowledges its competitors have similar programs. But the British Columbia food chain — owned by the Jim Pattison Group of companies — says its program is the most comprehensive of its kind among leading Canadian retailers. The company hired a dozen in-store recycling clerks to oversee proper separation of garbage for recycling. Customers have become interested in the program and ask questions about how the recycling program works and where the garbage goes.

Store clerks have received special training from a number of environmental groups to ensure they can respond to customer queries. Staff members now separate recyclable materials including paper, cardboard, plastic, glass, aluminum, metals and wood. The material is then transported to a local waste management firm for distribution to recycling companies. The small portion of the waste that cannot be recycled into its original form is turned into fuel pellets.

The program is in place in nine Save-On food Vancouver-area stores and will be introduced in 49 Overwaitea Food Stores throughout B.C. The company estimates a minimum of 1,000 tonnes of waste will be diverted from provincial landfills every month when the program is fully operational.

See Crossword Puzzle on page 18.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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Advice/News

British evangelicals debate Christians' social responsibility

OXFORD, England (WEF) — Disagreements among evangelicals over approaches to social action were addressed at a private consultation here in late September. Seventy-five people, including professors, church leaders and politicians, spent two days in discussion and sometimes heated debate over the biblical foundation of social ethics.

The conflicting conclusions of Christians who derive their social ethics from creation passages of the Bible and those who favour "Kingdom theology" were discussed, as was involvement in politics, which delegates agreed should be encouraged as a high calling for Christians.

Speakers at the "Salt and Light Consultation" included Oliver O'Donovan, Regium Professor of moral theology at Oxford University; Paul Helm, reader in philosophy at Liverpool University, Brian Mawhinney, Parliamentary Under Secretary in the Northern Ireland Office, and Pete Broadbent, a pastor and former councillor on Islington Borough Council.

At the end of the consultation, traditionally conservative evangelicals were joined by radical Christians in standing to affirm a brief, three-point statement:

- *We affirm that as evangelicals social and political action is an implication of the Christian faith, part of Christ's will for his people.*
- *We recognize the fact that there are different, often conflicting and deeply held ways in which evangelicals attempt to carry out Christ's will.*
- *We affirm that as evangelical Christians we shall endeavour to assist each other by examining and exploring each other's viewpoints in the light of scriptural testimony, in a spirit of openness and sincerity.*

"Given the broad spectrum of evangelicals present, the statement represents a positive step towards unity and new friendships across ideological divides," comments Dr. Nigel Cameron, chairman of the Salt and Light Consultation, which was sponsored by TEAR Fund, the Evangelical Alliance and the Evangelical Missionary Alliance.

Adds Martyn Eden, Evangelical Alliance home affairs secretary: "We were not looking for censensus on social and political issues. But there needs to be a framework within which disagreements can be aired without dividing the Church."

The consultation, held at the Oxford Centre for Mission Studies, follows an initial Salt and Light Consultation two years ago, when 20 areas of social action, from ecology to life issues, were addressed by 300 people. The sponsoring bodies hope the Salt and Light process will continue.

Photo: David Van Dyke

Peter and Marja are IN

Dear Readers:

On a recent retreat with "Jubilee Jazz," our church's youth group, we dealt with sexuality. During the weekend we set up a mailbox and solicited letters addressed to P & M. This is the third and concluding column which responds to some of the questions which they wrote to us.

Dear P & M:

Is there an appropriate age for marriage?

Dear When Can I Marry?

Wait until both persons are within reach of their individual academic or career-related goals. We would be very concerned if, for example, a marriage would require someone to quit high school or drop out of college or university.

Maturity is also a key factor. We know 18 year olds and 38 year olds who have the capacity to love and the spiritual stability which are required for marriage. On the other hand, we have known folks who were old enough to marry but were too young emotionally and spiritually to attempt a lasting commitment.

There is no right time to marry and no one should let age press them into marriage. Take your time. Enjoy your friends. Focus on your career goals. Get married if and when the Lord introduces you to a best friend with whom you want to share the rest of your life.

An unusual bit of Slofstra trivia explains our openness to young marriages when the above mentioned ingredients are present. We married four days after Peter's 19th birthday. Two of Peter's brothers and one of his sisters also married at age 19. His other sister married when she was 18. How many families do you know where all five of the kids were married before they turned 20!

P.S. In Ontario, no one under the age of 16 may get married. At age 16 and age 17 you need parental consent. At age 18 you do not legally need your parent's permission but we strongly urge you to wait with marriage until you receive their blessing!

Dear P & M:

Should you date non-Christians?

Dear Unequally Yoked:

Wisdom is the ability to look beyond the present at future consequences. We don't think it would be wise to date a non-Christian because of the complications that would come with such a relationship. On the emotional level you might draw very close and feel a lot of love for each other. On the physical level you might be very drawn to each other. But then when you come to the spiritual level of your lives you run stuck.

Imagine a relationship that excludes going to church; or an engagement without any meaningful conversation about your faith; or a marriage in which you are unable to pray together as you go through good times and bad!

We know you asked about *dating*, not *marrying* an believer. But let's get real! Dating is a means by which we explore the possibility of a deeper relationship with another. Sure, there's such a thing as casual dating! But lots of casual dates, even blind dates, have resulted in marriage.

Dating is just one more situation in your life in which you limit your choices to those who allow you to put the Lord first.

Of course there are always exceptions. We know of some fine Christian marriages which had little spiritual common ground during the early dating stage. But each of these relationships went through a lot of struggles and succeeded only because of the receptivity of the non-Christian to the work of the Holy Spirit. As a rule Paul's advice still makes sense for all close relationships: "Do not be unequally yoked with unbelievers" (II Cor. 6:14).

When you list the criteria you have for potential dating partners, let "love for the Lord" be your first consideration.

Send your questions to:
Dear P & M
c/o Calvinist Contact
261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

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Births

DYKSTRA:

With great joy and thankfulness to our Lord who has entrusted us with this gift, we, Rick and Yvonne, announce the birth of our second child,

ERIN NICOLE

born Oct. 22, 1990, weighing 7 lbs. 14 oz. She is a little sister for Joel. Proud grandparents for the second time are John and Alice Schut of Woodstock, Ont., and for the eighth time, Nick and Fran Dykstra of Belleville, Ont.

Home address: 25 Hewko St., St. Catharines, ON L2N 2E2

For Sale

For sale in Lake Worth, Florida: 10' x 50' mobile home, completely furnished, new roof, $8995. Contact Ivan Zwyghuizen at (616) 669-2957.

Births

VOS:

George and Sharon announce with great joy that the Lord has blessed them with a beautiful little daughter,

JACQUELINE JANE

born on Saturday, Nov. 3, 1990, weighing 7 lbs. 5 oz. Thankful grandparents are Peter and Jane Van Duyvenvoorde, and George and Frances Vos. Another great-grandchild for Oma Van Duyvenvoorde and Opa and Opoe Veld and Oma Vos in the Netherlands.

Home address: 206 St. Catharine St., Smithville, ON L0R 2A0

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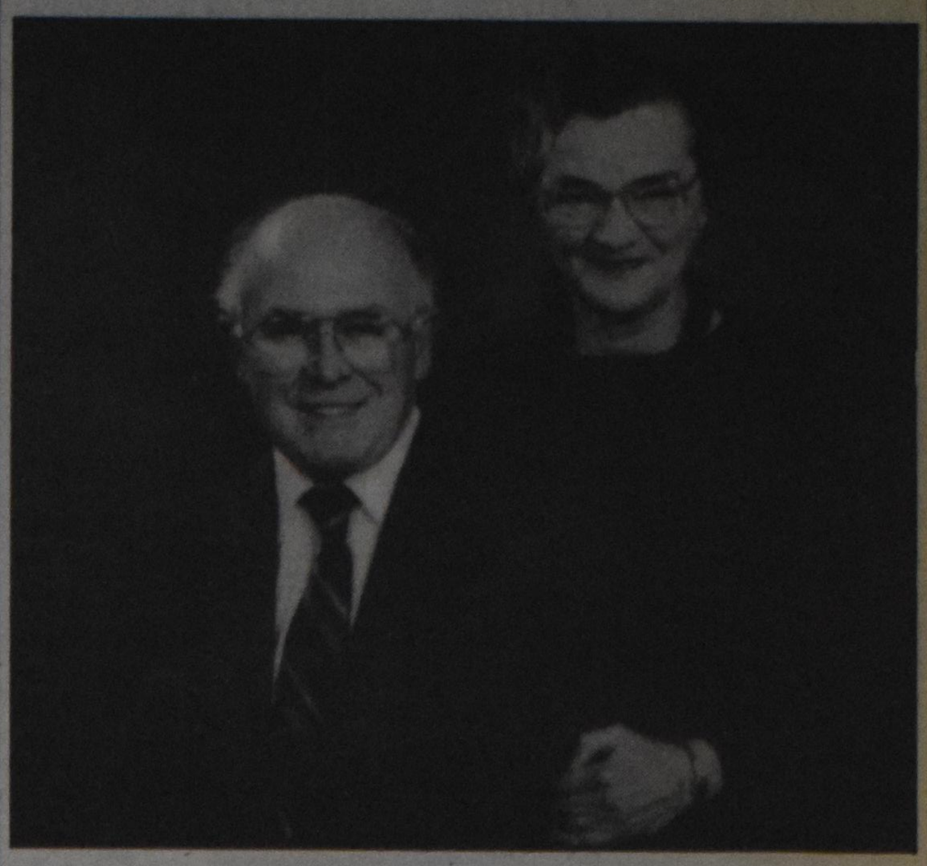
Anniversaries



Congratulations to Tjeerd and Dien Bies (nee Sikkens) who will celebrate, D.V., their 50th wedding anniversary on Nov. 29, 1990.

Haulerwijk (Fr.) St. Andrews Ont.
1940 November 29 1990

With thanks to God, we are happy to announce the 50th wedding anniversary of our parents and grandparents,

TJEERD and DIEN BIES
(nee Sikkens)

John & Huguette Bies — Long Sault, Ont.
Robert, Diana, Janet-Ann
Andy & Suzanne Bies — Bowmanville, Ont.
Deborah, Rachel-Ann

We invite you to celebrate Tjeerd and Dien's 50th wedding anniversary at an open house on Saturday, Dec. 1, 1990, from 2-4 p.m. at their home.

Best wishes only.

Home address: R.R.#1, St. Andrews, West, ON K0C 2A0

Borne, the Neth. Ingersoll, Ont.
1950 November 30 1990

WILLEM (Bill) and GRIETJE (Grace) KOOPMAN

Congratulations to some fine people: Our parents.

Wim Koopman and Grietje Klingenberg went to the altar in Borne, the Neth. Shortly after getting married, they immigrated to Vancouver, B.C., were dad farmed for years. Mom was busy raising three children. They then moved to southern Ontario where they had another child who was to be laid to rest. Upon moving to Exeter, they had yet another child. We saw a lot of the countryside as a result of dad changing jobs. A good experience as well.

Thamesford was to be a time for many changes. Three teenage kids who contributed to everyone's hardships. Mom ending up in a Toronto hospital for what seemed to be a century. Dad losing the farm as a result of many circumstances.

Well, things could only get better. Another child had now entered the family. I would think it to be a relief to my parents that three of their children were moving out on their own to try to spread their wings and fly. Mom had a lot of recuperating to do as a result of her illness. She never did regain the senses on her right side. But did that matter? No! She virtually does more than anyone who has all their senses. Dad was also her biggest supporter. They were, and still are, a team.

They settled in Ingersoll where dad had "Koopman's Dutch Imports On Wheels." He then expanded and bought a store housing the same product. They have since sold the store after 10 years, and are enjoying more free time doing the things they didn't have much time to do before.

Congratulations once again to two great people who pulled through all of life's hardships and conquered them.

Most of all, thanks from all of us for a job well done. May God be with you as he has been before.

We love you:

Andy & Lucille — Embro
Mark, Michael, Daniel, David, Joshua
Chris & Wendell — Brantford
Jeannie & Duane, Michelle & Jason, Tara, Lennie
Gerald & Karen — Woodstock
Kristen, Farrah
Rob & Jane — Brantford
Nicholas, Paul
Bill — at home

1950 December 12 1990

With praise and thanksgiving to God, we hope to celebrate, the Lord willing, 40 years of marriage of our parents,

LEN and INY KRYGSMAN
(nee Paul)

We pray that God will continue to bless you, and give you many more happy years together, Mom and Dad. We invite you to celebrate with us at an open house on Nov. 24, 1990, from 7-9 p.m. at the Aylmer Chr. Ref. Church.

Elly Van Alten
Jonathan, Heather
John & Trudy Krygsman
Julie, Nick, Elizabeth
Pauline & Wayne Jolly
Tim, David, Will, Paula, Alethea
Marjorie & Jake Pasma
Christy, Mike, Laurie, Derek, Kevin
Len & Pam Krygsman
Lenny, Anneka, Rebecca
Helen & Peter Dekraker
Hubert & Nancy Krygsman
Brian, Paul, Janna
Peter & Sharon Krygsman
Jeremy
Mary & Jeff Klingenberg
Joel, Nathan
Rick & Karen Krygsman
Angela, Kimberly, Amanda
Erica
Alex & Brenda (girlfriend)
Carolyn

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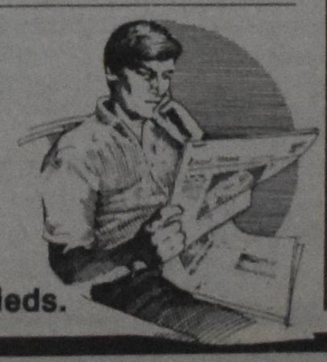

Anniversaries continued ...

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Canada

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Anniversaries

Congratulations to John and Deborah Opthof who will celebrate their 40th wedding anniversary, D.V., on Nov. 22, 1990.

1950 November 22 1990

With joy and thankfulness to the Lord, we announce the 40th wedding anniversary of our parents and Oma and Opa,

JOHN and DEBORAH OPTHOF

We wish you God's continued blessing on your marriage. Thank you for all your love and care in the past 40 years.

Stuart & Cathy Parkinson — Brantford
Daniel, Rachel
John Opthof — Moorefield
Bill & Karen Opthof — Grimsby
Amanda, Michelle, Rosanne
Neil & Tena Opthof — Calgary, Alta.
Adrian, Analyse
Clarence & Corinne Bick
Heather, Andrew, Victoria
Mark & Elizabeth Szwarc — Peterborough

A celebration will be held with friends and family on Saturday, Dec. 1, 1990.
Home address: 254 Ridge Rd. E., Grimsby, ON L3M 4E7

With gratitude and praise to God for his many blessings to our parents,

DICK and TINA OOST
(nee Vander Heide)

we joyfully announce their 40th wedding anniversary on Nov. 22, 1990.
Happy anniversary Mom and Dad, Opa and Oma.
With love from your children and grandchildren:

Jake & Didy Hilberdink — Kingston
Rachel, Karen, Amy
Art & Martha Lammers — Winona
Kimberly, Brent
George & Yvonne Oost — Grassie
Nicholas, Thomas

Home address: 4958 Cameron Ave., Beamsville, ON L0R 1B5

1950 December 3 1990

We are very grateful to the Lord that we may announce the 40th wedding anniversary of our parents and grandparents,

JAN and ANNEKE ROEMER
(nee Sjollema)

It is our prayer that the Lord will continue to bless them and keep them together in his care.
With love and congratulations from your family:

Joyce & Bob Callahan — Ballinafad, Ont.
Ashley, Courtney
Jackie & Bob Lachine — Chatham, Ont.
Carrie, Robyn, Stacey, Steven, Matthew
Julie & John Vanderkooy — Aylmer, Ont.
Jason, Holly, Amy, Timmy
Hap & Brenda Roemer — Calgary, Alta.
Amanda, Allyn, Audra, Jayme

Open house will be held Saturday, Dec. 1, 1990, at Countryview Golf Club, Hwy. 40 (between Chatham and Wallaceburg) from 3-5 p.m.
Best wishes only please.
Home address: R.R.#4, Chatham, ON N7M 5J4

Obituaries

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91:1).
On October 31, 1990, the Lord has called home

WILLEM BRAK

after a short illness, in his 71st year.
Beloved husband of Hermina and dear father and father-in-law of:
Nellie — Trenton, Ont.
Ann — Trenton, Ont.
Hermina & Don Mihalik — Orleans, Ont.
Willy & Klaas Van Tol — Rexdale, Ont.
Clara & Robert Relling — Port Hardy, B.C.
Corry & Case De Boef — Victoria, B.C.
Jane & Lawrence Vander Vliet — Rexdale, Ont.
Carolin & Robert Gray — Frankford, Ont.
Loving grandfather of 20 grandchildren.
Funeral service for Bill was held at Ebenezer Chr. Ref. Church in Trenton on Saturday, Nov. 3, 1990, at 2:00 p.m. Rev. Ed Visser officiated.
Correspondence address: R.R.#3, Trenton, ON K8V 5P6

Accommodations

We are looking for a Christian female to share a house in Vineland, Ont. Available Jan. 1, 1991, for $250 per month. Please call (416) 892-1242.

Anniversaries

1950 December 6 1990

We rejoice in God's covenant faithfulness shown towards our dear parents and grandparents,

UILKE and JOANNA TOLSMA
(nee Dykstra)

as they celebrate their 40th wedding anniversary, the Lord willing.
We are thankful to our heavenly Father for giving us God-fearing parents and for the Christian love and instruction we have received from them. It is our prayer and hope that the Lord continues to bless them in the years he may give them.
"Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9).

Art & Helen Tolsma — Edmonton, Alta.
Tracy, Philip, Ryan, Jason, Benjamin, Travis, Loralie
Fred & Netty Tolsma — Edmonton, Alta.
Russell, Nicole Marie (April 19, 1983 - Dec. 9, 1984), Rachel
Rick & Sharon Tolsma — Loveland, CO
Kimberly, Jennifer, Michelle, Stephanie
Brian & Carolyn Tolsma — Lacombe, Alta.
Derek, Cindy, Curtis, Justin, Julie
Irwin & Yvonne Tolsma — Lacombe, Alta.
Melissa, Steven

We hope to celebrate with an open house on Saturday, Dec. 8, 1990, from 1-4 p.m. at Mount Zion Lutheran Church, 11533 - 135 St., Edmonton, Alta.
Best wishes only please.
Home address: 674 Lee Ridge Rd., Edmonton, AB T6K 0P2

Personal

The Consulate General would like to come in contact with the following individuals:
AKKERMAN, Anton, born April 24, 1927, immigrated to Canada on June 27, 1957.
CLAUS, Thomas, born July 31, 1927, immigrated to Canada on May 2, 1955.
GLEUSTEEN, Olga, born April 13, 1927, immigrated to Canada on August 3, 1964.
GOOL, Gerardus Petrus, born Oct. 14, 1926, immigrated to Canada on March 19, 1953.
HELLINGA, Janke, born April 13, 1928.
HERKS, Marinus, born May 12, 1926, immigrated to Canada on August 15, 1961.
JONG, Nart, born Oct. 7, 1925, immigrated to Canada on April 20, 1957.
JONGE, Anna, born Oct. 23, 1926.
KLAASEN, Johannes Gerardus, born Oct. 8, 1925, immigrated to Canada on March 20, 1954.
LEENARDS, Jan Cornelis, born July 22, 1927, immigrated to Canada on May 3, 1975.
LOOZE, Maria, born Jan. 17, 1925, immigrated to Canada on April 23, 1955.
MANSVELD, Frederik, born Aug. 21, 1925, immigrated to Canada on Dec. 9, 1980.
METZ, Anton, born on Aug. 2, 1927, immigrated to Canada on Jan. 28, 1959.
NOYA, Winny, born June 10, 1927, immigrated to Canada on June 14, 1962.
RITCHIE, Petrus, born Oct. 27, 1927.
TIJSSEN, Johannes, born Jan. 21, 1926, immigrated to Canada on Sept. 29, 1953.
VERHOEVEN, Johannes Hendricus, born Aug. 17, 1927, immigrated to Canada on June 30, 1960.
VOS, Johanna, born Aug. 22, 1933.
WIJK, Johannes Felix, born Oct. 27, 1925, immigrated to Canada on March 4, 1954.
Zorg, Henderika Adriana, born Aug. 23, 1932, immigrated to Canada on July 12, 1957.

Consulate General of the Netherlands
1 Dundas St. West, Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Obituaries

The staff and students of the Clinton and District Christian School wish to offer their heartfelt sympathy to Dick and Eva Roorda and to Homer and Pearl Samplonius and their families. We have been shocked and deeply saddened by the tragic passing away of their children,

CAROLE and MARK SAMPLONIUS

We share your sorrow and we trust that our Lord will, in time, ease your pain.

For Sale

WILL THE LORD'S PRAYER REDEEM THE PUBLIC SCHOOL?

Eight essays by Holmes, Vriend, Guldemond, Vanderkloet, Klein, and Zondag explore this critical issue in a book just published

RELIGION IN THE PUBLIC SCHOOLS OF ONTARIO: PROGRESS IN THE COURTS

Adrian Guldemond, Editor

Good resources for Bible Clubs, Youth Groups, Men's Societies, Consistories, School Boards, etc.

Great Christmas Idea!

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Gestetner Model 1103 Electronic Stencil Scanner

transfers anything typed, written, drawn ... onto a stencil master for machine duplication. Excellent condition, ideal for church or school secretarial work. Three years old plus five boxes of stencils. Will sell for half of original purchase price including supplies.

Call George or Fran at (416) 945-3418

Help Wanted

Labourer or apprentice needed in the electrical trade, Waterdown area. Please call (416) 689-0971.

Social service work: Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.

Personal

Single Men and Women

if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

For Rent

For rent: Large ground floor portion of house. One bedroom, sunroom with deck and patio. Three appliances, utilities included, non-smokers only. Central Waterdown. Phone: (416) 689-5458.

Three-bedroom house with two appliances and garage for rent. Stoney Creek-Hamilton, Ont., area. Close to schools, shopping centres and bus-stops. Phone: (416) 662-7037.

Employment wanted

Position wanted on a dairy farm as **herdsman.** Family man, non-smoker, non-drinker; 13 years full-time, two years part-time experience includes calf raising, heifer and cow management, A.I., fieldwork with a certificate in Grower Pesticide Safety. Available for work April 1, 1991. Willing to relocate to Central, South or Western Ontario near Christian school. Please write or call Al Boonstra, R.R.#5, Simcoe, ON N3Y 4K4. Phone: (519) 428-1634.

Place your ad in the classifieds.

Classified

Real Estate

Super semi-dwellings in St. Catharines, Ont.!
Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

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Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Teacher

WILLIAMSBURG, Ont.: Timothy Christian School of Williamsburg, Ont., will need a full-time **Grade 3 & 4** teacher for 24 pupils, starting Jan. 7, 1991, D.V. Our present teacher is leaving because of pregnancy. This position could lead to continued employment for the following school year. Teachers are asked to send their letter of application and their resume a.s.a.p. to: Mr. James Kooistra, Principal of T.C.S., R.R.#1, Williamsburg, ON K0C 2H0 or phone (613) 535-2687 (school) or (613) 535-2152 (home).

Miscellaneous

Celebrating 15 years of progress in supporting the cost of developing Christian Textbooks for CSI.
YOUR GIFTS ARE TAX DEDUCTIBLE
Canadian Christian Education Foundation, Inc.
FRED R. VAN DER VELDE
EXECUTIVE DIRECTOR
2621 CAVENDISH DRIVE
BURLINGTON, ONTARIO L7P 3W6
(416) 336-5619

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Teacher

Georgetown District Christian School
invites applications for the position of
PRINCIPAL
to commence August 1991. The applicant should have solid experience in education, good communication skills, vision for Christian Education and be an effective witness for Jesus Christ.
For further information please contact:
Arthur Loveless
Chairman of the Search Committee
R.R.#1, Limehouse, ON L0P 1H0
Phone: (416) 877-7595

Miscellaneous

C.C. 16/11/90
Pioneer Clubs
Provides your church with a quality Bible-based program for boys and girls from kindergarten to high school.
A fun club where children and youth learn how to put Christ in every phase of life.
Assists your church outreach.
Ask for our "FREE BROCHURE"
PIONEER CLUBS
Box 447, Burlington, ON
L7R 3Y3 (416) 681 2883

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Suite 1901, 20 Eglinton Ave. W.
Toronto, ON M4R 1K8
(416) 489-3350

Marriage & family counselling
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Accredited AAMFT supervision for marriage and family therapists
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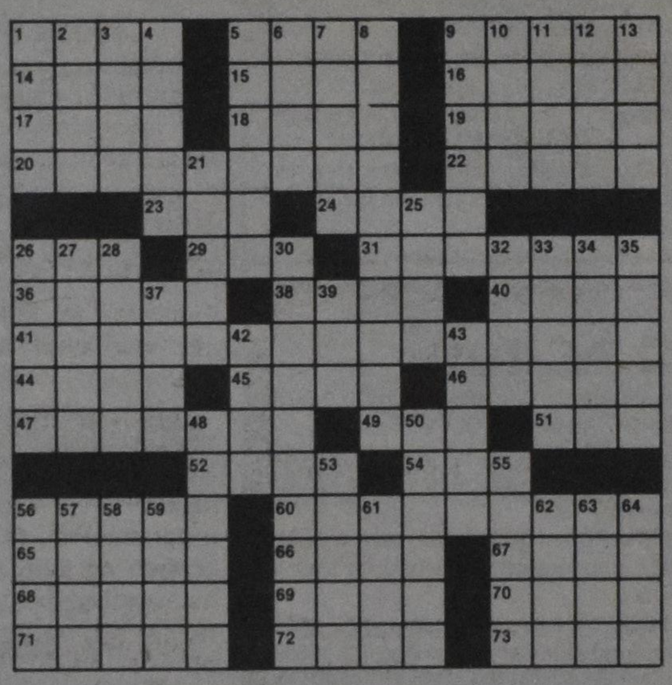
Therapists: Joe Denys, Liz Dobson, Don Moncrieff, Mary VanderVennen, Ken Van Wyk, Rod Wilson

Weekly Puzzle

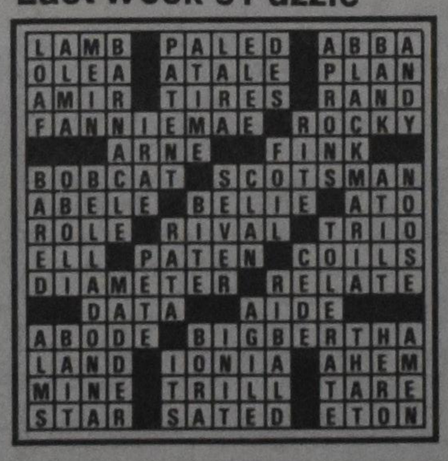
by Kenneth Witte



ACROSS
1 City on the Arno
5 G-men
9 Junta
14 Fall or fill
15 Baseball family name
16 Immature egg
17 Exchange premium
18 — it (improvise)
19 Spy's signals
20 Vaudeville comedian
22 Beginning
23 First mother-in-law
24 Hence
26 Building wing
29 Taxing letters
31 Commonplace
36 Mozambique seaport
38 Rend
40 Author Kingsley
41 Some SA lands
44 Steady
45 Gloomy effect
46 Fr. school
47 Certain doctor
49 Conceit
51 Sea eagle
52 Rank
54 Hooter
56 Stair post
60 Flip
65 "Norma" e.g.
66 Footnote abbr.
67 Book
68 Copal
69 Faction
70 Utopia
71 Gave out
72 — off (angry)
73 Lease

DOWN
1 Map
2 "Othello" name
3 Cut
4 Clay brick
5 Sycophant
6 Lamb
7 Metaphysical poet
8 Syrup source
9 Don Ameche film
10 Eng. river
11 Flowers to be
12 Sailing term
13 For fear that
21 Of birds
25 Spiritual advisor
26 Fell back
27 Depart
28 Flax cloth
30 Command post figure
32 "Cagney and Lacey" star
33 Priestly wear
34 More pleasant
35 Ruhr city
37 Carry on
39 Lamprey
42 Church area
43 Bungled slangily
48 Coney —
50 Spurred
53 TV's — Gillis
55 Subsequently
56 Standard
57 Fleuret
58 Mae —
59 Border lake
61 Wait
62 Protuberance
63 Church word
64 Shipped

Last Week's Puzzle



Help Wanted

MID-AMERICA REFORMED SEMINARY
is seeking a
DIRECTOR OF DEVELOPMENT
(to begin in Spring of 1991)
to work full time for the following purposes:
1. Oversight and Development of business operations of the Seminary.
2. Promotion of the Seminary through contact with individuals, churches, classes, and presbyteries.

For further information or job description, please send resumes and requests to:
BUSINESS OFFICE
Mid-America Reformed Seminary
Box 163
Orange City, IA 51041
PHONE (712) 737-3446 FAX (712) 737-3318
Resume and inquiry deadline is December 15, 1990

The Board of Directors of
Hamilton District Christian High School
HDCH
invites applications for a
Development Director
to assist the school primarily in the area of fund-raising and promotion.
We are seeking an energetic, people-oriented person. Applications for a full-time or part-time position may be sent in confidence to:
Mr. W. Huinink, Chairman
Hamilton District Christian High School
92 Glancaster Rd., R.R.#1, Ancaster, ON L9G 3K9
Deadline December 10, 1990.

FACULTY OPENINGS
Calvin College

The college is seeking applications for possible openings beginning *September 1991* in the following departments:

Art (studio and history)
Communication
Education
Engineering
English
History
Mathematics & Computer Science
Music (piano)
Nursing (department chair position)
Physics
Religion and Theology
Spanish

Some departments have tenure track positions and some have temporary positions to replace people on leaves.
Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton St. SE, Grand Rapids, MI U.S.A. 49546
CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER

GENERAL MANAGER

The Neerlandia Co-op, a rural retail located 80 mi. NW of Edmonton, with sales of $8-9M, is looking for a General Manager. We are a diversified Co-op with feed, fertilizer, lumber and grocery departments as well as a service centre. Solid management skills are required. Salary: $30,000 - $37,000.
Applications will be accepted until **Jan. 4, 1991.**
To apply send resume to:
Board of Directors
Box 87, Neerlandia, AB, Canada T0G 1R0
or phone: (403) 674-5904

Events/Classified

Calendar of Events

Nov. 13-29 CSS's Adriana Pierik in B.C.

Nov. 17 Bazaar at Calvin Memorial Chr. School, 300 Scott St., **St. Catharines,** Ont., from 10 a.m. - 9 p.m.

Nov. 19-30 "A Taste of Holland," Don Van Polen's multi-media show presented on: **Nov. 19,** Rehoboth CRC, **Toronto; Nov. 22:** Hebron CRC, **Whitby; Nov. 23:** Bethany CRC, **Bloomfield; Nov. 29:** CRC, **Smithville; Nov. 30:** Covenant CRC, **St. Catharines.** Starts at 7:30 p.m.

Nov. 21 Public forum on "Search for community in a withering tradition" (Christianity & Atheism), at 8 p.m., 1A5 Health Sciences (MUMC), Ewart Angus Bldg., McMaster University, **Hamilton,** Ont. Speakers Drs. Kai Nielsen and Hendrik Hart. For info. call (416) 525-9140, ext. 4123.

Nov. 22-24 "You Never Can Tell," an RC Theatre Arts production by Bernard Shaw. At 8 p.m., Redeemer College, **Ancaster,** Ont. For tickets call (416) 648-2131.

Nov. 23-24 A weekend of entertainment and information for high school seniors at Redeemer College, **Ancaster,** Ont. Free admission. For registration call (416) 648-2131.

Nov. 24 Organ concert by Andre Knevel, 8 p.m., St. George's Anglican Church, Woolwich St., **Guelph,** Ont.

Nov. 24 Arts & Craft Show and Sale, from 10 a.m. - 3 p.m., at Toronto District Chr. High School, **Woodbridge,** Ont.

Nov. 24 Organ recital by John William Vandertuin, 8 p.m., St. James Anglican Church, **Brantford,** Ont. Freewill offering.

Nov. 24 Giant Bazaar & Auction by John Calvin Chr. School and Woodland Chr. High School, from 1:30 p.m., at First CRC, 287 Water St., **Guelph,** Ont. Fun for all ages!

Nov. 24 "Tea & Craft Sale" from 1-4 p.m., Shalom Manor, **Grimsby,** Ont. Come and support our seniors!

Nov. 25 Dutch service, 7:30 p.m., CRC, **Tillsonburg,** Ont.

Nov. 25 City-wide hymn sing, 8 p.m., First CRC, **Sarnia,** Ont.

Nov. 29 RCBPO dinner meeting, 6:30 p.m., Seven Dwarfs Restaurant, **London,** Ont. Speaker: Dianne Cunningham, MPP. For info. call (519) 451-8740.

Nov. 29 CFFO annual convention (10 a.m. - 4 p.m.) and banquet (6 p.m.) at Italian Canadian Club, 135 Ferguson St., **Guelph,** Ont. Keynote speaker: Prof. Gerry Hofstra. Banquet speaker: Mr. George Price, retired CBC farm broadcaster.

McMaster University Chaplaincy

extends an invitation to attend a

PUBLIC FORUM

"Search for Community in a Withering Tradition"
(Christianity and Atheism) to be held on:

DATE: Wednesday, Nov. 21, 1990, 8 p.m.

PLACE: 1A5 Health Sciences (MUMC)
Ewart Angus Bldg., McMaster University
Hamilton, Ont.

Dr. Kai Nielsen

Dr. Hendrik Hart

For more information, feel free to call:
Rev. Aren Geisterfer at
(416) 525-9140, ext. 4123 (work)
(416) 524-0488 (home)

Crossword Puzzle can be found on page 18.

Help Wanted

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of $1,100 per month for each child in the home.

Qualifications preferred
Parent(s) experienced in fostering or working with teen and/or latency-aged children.
Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121

The Children's Aid Society of Hamilton-Wentworth

ATTENTION C.C. SUBSCRIBERS / ATTENTION C.C. SUBSCRIBERS

A Word About the GST

If the proposed Goods and Services Tax (GST) becomes law, *Calvinist Contact* will have no choice but to start collecting the tax on **all** subscriptions started or renewed after **December 31, 1990.** This means that subscriptions will be **GST-free** for the duration of this year!

Start or renew a subscription this year using our two- or three-year rates. Or renew for four years!

Present GST-free rates are:

Two years	**$60.00**
Three years	**$90.00**
Four years	**$120.00**

Save money and become a loyal C.C. subscriber!

Stan de Jong
Manager

ATTENTION C.C. SUBSCRIBERS / ATTENTION C.C. SUBSCRIBERS

Teacher

Calvin Memorial Christian School
St. Catharines

One of the Ontario Alliance's dynamic Christian grade schools (K-8) is seeking for *September 1, 1991, a*

PRINCIPAL

to give Christian educational leadership from a Reformed perspective to a well-qualified teaching team of 18 for 350 students. The teaching team has within it, a remedial specialist, a half-time, gifted specialist, a half-time music specialist and a full-time physical education specialist.

In your work as a principal, you will be supported by a Vice-Principal/experienced curriculum co-ordinator and an experienced full-time secretary (with word processing skills).

The school is interested in a person with a love for the Lord, a person with some experience in educational administration, who has a love for children and who has a deep interest in the whole educational process from K to Grade 12. Some post-graduate studies in educational administration and teaching will be a definite asset.

Persons with varying levels of experience and post-graduate education will be considered.

Please forward your resume including a brief statement of your philosophy of education and administration *prior to January 18, 1991, to:*

Albert (Bert) J. Bakker (Chairman)
Association for Christian Education of St. Catharines
2 O'Malley Drive, St. Catharines, ON L2N 6N7
416-688-1520 / Fax: 416-688-6002

All replies will be held in the strictest of confidence. Inquiries by telephone are invited.

Church news

Christian Reformed Church

Calls accepted
— to Ancaster, Ont., Cand. Peter Hoytema.

Classis meetings
Classis Huron will meet in regular session on Wednesday, Jan. 9, 1991, at the Palmerston CRC. All agenda material should reach **Mrs. Willie Andrews, Administrative Clerk,** by Dec. 5, 1990; address: 60 Churchill Rd. S., Acton, Ont.; (519) 853-0639; fax: (519) 853-0446.

Classis Hamilton will meet in regular session on Jan. 23, 1991, at 9 a.m., at Ancaster CRC. All agenda material should reach **John Elgersma, Stated Clerk,** by Dec. 2, 1990.

Candidate admitted to ministry
Classis Hamilton, in its session on Oct. 17, and with the concurrence of the synodical deputies, has admitted candidate Peter Hoytema to the ministry of the Word and sacraments. May God bless his ministry. **John Elgersma, Stated Clerk**

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for season's greetings to appear in the Dec. 7 Christmas issue is Wednesday, Nov. 28. Every year subscribers to *Calvinist Contact* use the special classified section to extend their season's greetings to family and friends. Kindly enclose payment of $20 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Fax your message to us!

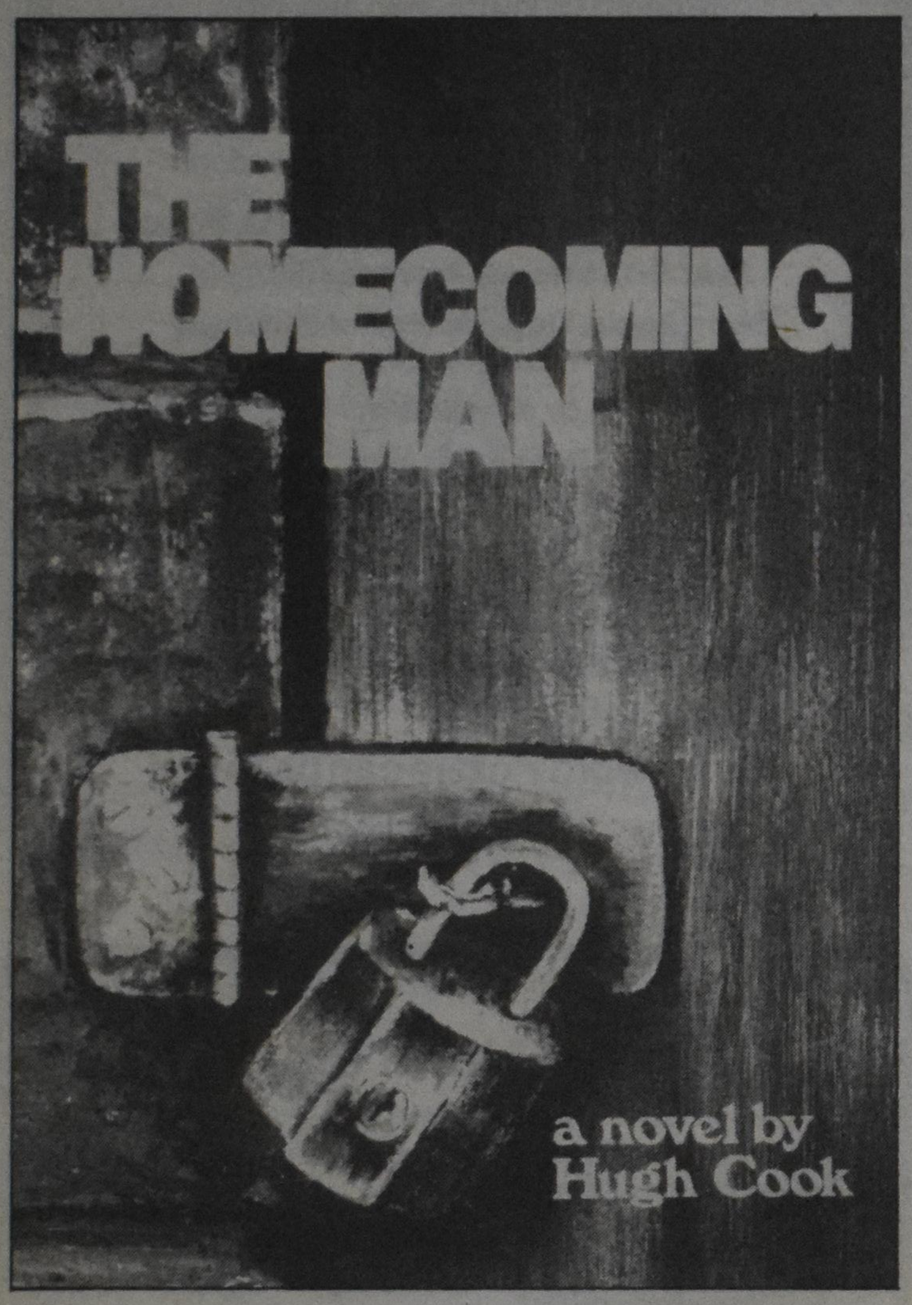
Our fax number:
(416) 682-8313

Books

Robert VanderVennen, book review editor

Christian living

Healing for a Dutch immigrant



The Homecoming Man, by Hugh Cook. Oakville, Ontario: Mosaic Press, 1989. ISBN 0-88962-428-1. Softcover, 324 pp., $12.95 (also available in hard cover). Reviewed by Mark Vander Vennen, who has written a master's degree thesis on the impact of war on the second generation of a family system.

In Hugh Cook's novel *The Homecoming Man,* Paul Bloem, 44, leaves Vancouver and comes home to visit his father in southern Ontario. Paul has recently gone through a marriage separation. On his first morning back he looks out through the bedroom window, and in one of Cook's many precise descriptions, we get a picture of Paul's father Gerrit pruning apple trees, "elbows snapping towards his sides. So much energy still, for a man of 73 ...."

But there are strange things about Gerrit's behaviour. Paul catches his father firing a rifle recklessly into the air (at "moffen": "krauts," or German soldiers). And when Paul discovers a mysterious, padlocked room in the basement, he begins to think that the room may contain a clue to his father's puzzling behaviour.

This snapshot of Gerrit and the wordless interaction between Paul and his father form the beginning of *The Homecoming Man.* But they also begin the first treatment in novel form of the post-war Dutch Calvinist immigrant community in Canada. The mere presence of this book is therefore an achievement.

But the real achievement, it seems to me, is that Cook has cut immediately and perhaps embarrassingly close to the bone of this community simply with his choice of theme: the continuing presence of World War II in the lives of both Gerrit and Paul, some 45 years after the war ended. It is the experience of the war which lies at the heartbeat of the Dutch Calvinist community in Canada. Yet all of that war's destructiveness cannot eliminate the possibilities of forgiveness, release and love.

Becoming weak

What neither Gerrit nor Paul realizes is that each of their lives is coming apart at the seams. We see Gerrit losing control of his ability to store away his war experience. He begins to have flashbacks of his imprisonment by the S.S., until eventually he is unnerved and almost consumed by his guilt. Gerrit has gone into prison swearing that he will be strong against the Nazis, even to the point of death. We sense the rage welling up in him at the complete helplessness imposed upon him by the Nazis, and at the Nazis' ability to break down his strength through unspeakable and brutal torture.

Gerrit comes home, 45 years before Paul does, vowing never to be "weak" again and he keeps that vow.

Paul, meanwhile, attempts to puzzle together the pieces of his father's behaviour. He is helped by a friend, Lena Klein, a Dutch Jew and professor of Germanic languages (Paul is a professor of Dutch literature). But when Paul badly injures a young fawn while mowing his father's field, he is forced to face the failings of his own life — his failed marriage, his inadvertent participation in the tragic death of his young son Quentin, the perfectionist demands he places on his children, the fact that he has never really felt close to anyone. He realizes that he has felt close to his father only during hard physical labour, an "intimacy made legitimate by work." The closest he has come to love has been to pursue his academic specialization: the translation of 17th century Dutch love poetry (intimacy through abstraction). Lena Klein, at least, brings him into the century of his striving: she introduces him to the poetry of Abel Rozenberg, a Dutch Jewish concentration camp poet.

Strength from weakness

It seems to me that Cook, who has also written short stories, has found his form in the novel. He appears to be in command of all of the threads running through the fiction. Each anecdote and detail form another approach to the reality which was the War. The unravelling lives of the father and the son overlap well. Their lives come loose almost completely in order to be brought to the point of their touching final scene together — one of reconciliation, forgiveness, redemption, release, and love, expressed by Paul.

The possibility is held open that Gerrit, though he is unconscious, can yet hear. This is in stark contrast to Gerrit's other son, Max, who brings home to roost Gerrit's vow never to be stripped of the physical necessities of life. He attempts to have his father sell his orchard to developers — an ironic echo of the circumstances which brought Gerrit to jail in the war. It is the indirect cause of Gerrit's death. For Max there is no redemption.

Finally, in a neat and accurate twist, Cook deprives the mysterious room's significance. Having served its dramatic purpose, the fiction does not run stuck against it, as Gerrit and Paul had run stuck against the war.

I remember the bulletin of a Remembrance Day service in the early 1980s in which Rev. Carl Tuyl (himself a concentration camp survivor) wrote that the "duty of informing [about the war] remains." In this strong first novel, Hugh Cook has answered that call.

Friends of God

Wayne Brouwer

Hurry up!

"Hasten, O God, to save me; O Lord, come quickly to help me!" (Ps. 70:1).

Now that Germany is one again, former East Germans are trading in their "Wartburg" automobiles for more reliable cars produced by Western European nations. According to *Esquire* magazine, East Germans had a favourite nick-name for the poorly produced three-cylinder vehicles: "Martin Luther cars."

How did they come up with that? If Luther had had one of the cars, they say, he'd probably have been so frustrated by all the breakdowns that his famous theological cry might have other reasons behind it: "Here I stand! I can do no other! God help me!"

A 'now' world

We don't like to stand still for long, do we? Baptist minister Stephen Winward says that when he was growing up, his mother used to quote a little proverb all the time:

Patience is a virtue:
Possess it if you can!
Seldom in a woman,
And never *in a man!*

Do you think that's true? We're probably not the most patient people in spectrum of human history. Years ago people encouraged one another by saying, "all good things come to those who wait!" But these days, who has to wait anymore? We have instant food and microwave ovens in which to cook them. We have instant access to news and information from around the world. We have pain killers that take away our headaches *right now,* so we don't even have to deal with *why* we hurt. And if we see something we like, instant credit puts it in our hands immediately.

Who needs patience? Life *rushes* at us. As a friend of mine used to say, "Some people like to see the world. Others like to smear it across their windshields."

There's little time for sight-seeing these days. Our world smears itself against us rapidly.

So we think we have a right to be impatient. You've heard of those "laws" people figure out about life in our world. One that's a sure child of our times is this: "The check-out line at the supermarket that moves the slowest is invariably the one that you are in!"

We know that's not consistently true. But it does reflect our thought that I have a right to be served quickly. I ought to be in the fastest line. I deserve to be among those who are not slowed down in the mad dash of life.

Back in 1911, Ambrose Bierce published his *Devil's Dictionary* and defined "patience" this way: "*A minor form of despair, disguised as a virtue!*" I think he knew us impatient people rather well.

Urgency

In that context David's impatient prayer in Psalm 70 seems right with the times. "Hasten," he says. "Come quickly... (vs. 1). Come quickly to me ...; do not delay" (vs. 5).

We might be tempted, in fact, to see him in a business suit, carrying a briefcase, striding along a busy corridor, eyes on his wristwatch, saying to his associates along the way: "Come on! Let's get going! We've got a deadline to meet! Hurry up!"

But David's concern for himself is not one of meeting deadlines, or keeping up with the clock or racing with his "Day-timer" schedule. Instead, it's a crisis of *meaning.* In the ~~crusyh~~ of his life he's demanding two things: that God prove himself faithful to his loving promises by rescuing him from a premature end before he's fulfilled the commission God promised him; and he's demanding that God forestall the sacrilegious taunts of those who interpret his absence or distance as licence to speed up their own devilish games.

Generally, *our* impatience tends to be self-serving. When evil events threaten our world in ever-hastening tempo, though there's nothing wrong with telling God to "Hurry up!" He knows the crisis already. But the important thing is that we recognize it too.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.